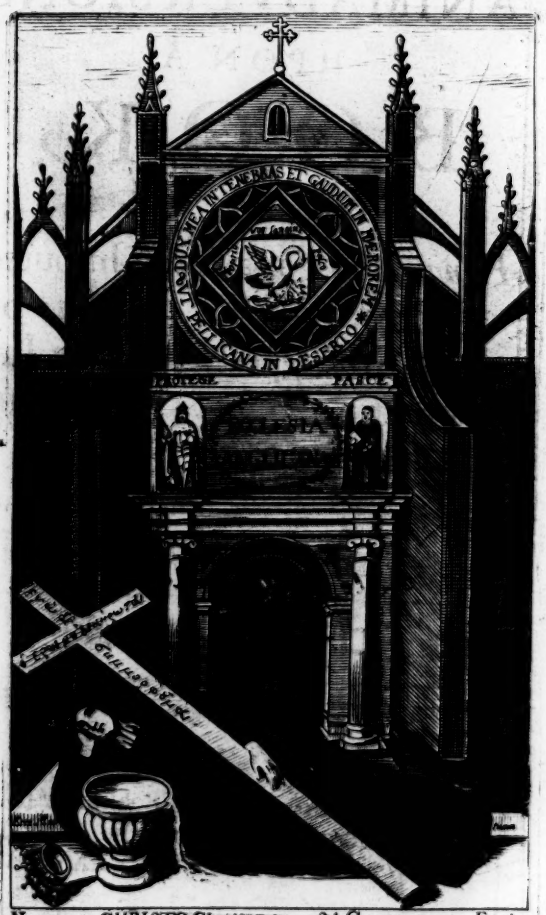

Nunquam CHRISTO Charior quam sub Cruce gemens Eccle-
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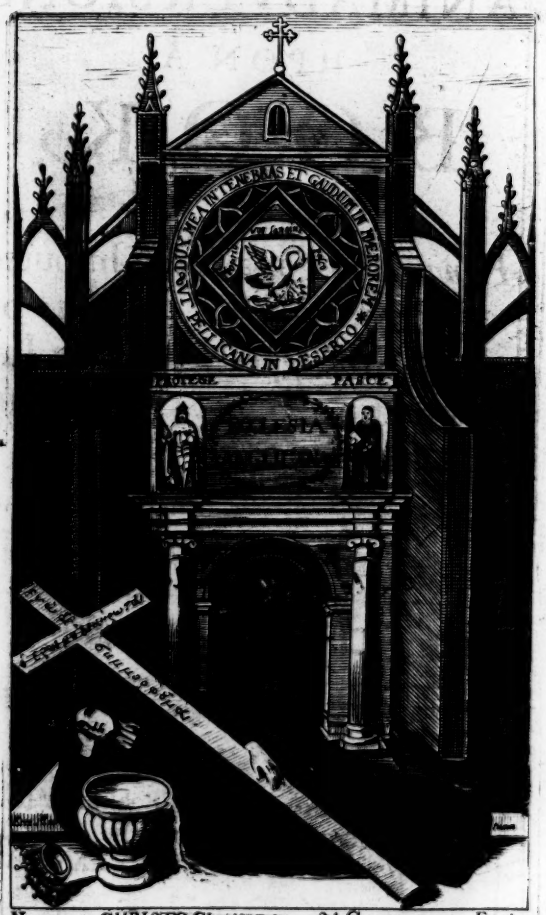

Nunquam CHRISTO Charior quam sub Cruce gemens Eccle-
sia

# ANIMADVERSIONS
UPON A
# BOOK,
INTITULED,

*Fanaticism* Fanatically Imputed to the *Catholick Church*, by Dr *Stillingfleet*, And the Imputation Refuted and Retorted by *S. C.*

By a *Person* of *Honour*.
Earle of Clarendon.

The Third Edition.

*LONDON*,
Printed for *Rich. Royston*, Bookseller to His most Sacred Majesty, at the *Angel* in *Amen-Corner*. MDCLXXXV.

# TO
# Doctor Stillingfleet.

*SIR,*

HAving lately, it may be later than moſt men in *England* who are inquiſitive after Books, had a view of a little Book (in Anſwer to a Book of Yours, which I had not then ſeen) Intituled, *Fanaticiſm Fanatically Imputed by him* (Dr. *Stillingfleet*) *to the Catholick Church*; I had read very few Leaves in it, when I was able warrantably to ſay, that Mr. *Creſſy* was the Author of this Book; a Perſon whom I had long known, and familiarly converſed with, before he was perverted in his Religion, and had often ſeen ſince; and upon the whole I muſt confeſs (if there had

not been ſome Particulars in it, which could not ſuffer me to be deceived) I could hardly have believed that ſo much pride, and bitterneſs, and virulence could upon ſo little provocation, and with ſo little excuſe, have dropped from his Pen. The *confidence* of it amazed me, as much as the *rudeneſs*; and though I could not expect that a man who had treated his own Mother with ſo little reſpect, could have much reverence for your Perſon, who have ſo vigorouſly defended her, and fully vindicated her from all the reproaches that Claſſis of men have been able to caſt upon her, and expoſed their malice and their ignorance more nakedly to the view of the World, than I think hath been ever done before, for which all her true Children are, and always muſt be indebted to you, and to your memory: I thought the little angry Book fit to receive

ſome

ſome Anſwer, and the Author of it worthy of reprehenſion and admonition, which he might receive with leſs diſturbance from an old Friend; and I thought it likewiſe unreaſonable, that you, whoſe Studies are ſo wholly ingroſſed by, and dedicated to the Publick, ſhould be put to the trouble to free your ſelf from theſe feeble calumnies, which every man who hath read your Works is able to do, and every man who loves the Church, is bound in Juſtice to do: Beſides, I was willing to invite other *Lay-men* to ſhew with more efficacy their concernment for the Church, and the Proteſtant Religion, ſo variouſly and maliciouſly aſſaulted on all hands, though, God be thanked, impotently enough, that the Defence of it may not be looked upon as the ſole Duty of the *Clergy*. Theſe were the Motives that invited me to undertake this little Task, which I was

not long performing, and yet even when I had finiſhed it (if ſo imperfect a Draught can be called finiſhing) I chanced to have the pleaſant ſight of your Anſwer to ſeveral late Treatiſes, &c. and I can with a very good conſcience aſſure you, that mine was diſpatched before I did ſee it, and therefore, eſpecially ſince you have only taken a ſlight notice in the Preface of Mr. *Creſſy's* waſpiſh Invectives, I am willing, if you pleaſe, that my ſhort Animadverſions may be likewiſe preſented to his view, which is intirely left to be communicated, or ſuppreſſed, or corrected, according to your judgment, by,

*SIR*,

*Your moſt affectionate*

*unknown Servant.*

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IMPRIMATUR

*THO. TOMKINS.*

Ex Æd. Lambethanis,
*Nov.* 29. 1673.

# ANIMADVERSIONS

Upon a BOOK, Intituled,

## *FANATICISM*

## FANATICALLY

Imputed to the *Catholick* CHURCH,

By Dr. *STILLINGFLEET*,

And the

## *Imputation Refuted and Retorted*

*by* S. C.

IT was the wish, not the hope of the most excellent *Lord Bacon* in his never enough admired *Advancement of Learning*, that good Books had the quality or faculty of *Moses*'s his Rod, that being become a Serpent, eat up, and devoured the other Serpents, which were produced by the Rods of the Sorcerers or Magicians: The number was so great in his time of

idle, and impertinent, and Seditious Books, and the number of the Readers who were delighted with them was likewiſe ſo great, that Books of Learning, weight and importance found little countenance, and few Men at leiſure to peruſe them, and he ſaw no remedy, but by ſuch a miracle: What would that great and diſcerning Perſon think, if he had lived in theſe days, when the licence of writing, and publiſhing light and ſcandalous Books of all Arguments, without any rules or limits of modeſty is grown the Epidemical diſeaſe of the Nation, and a reproach to the Government, in the violation of the Laws, the contempt of the Magiſtrate, and the general contagion that is ſpread abroad, and threatens the very peace of the Kingdom, at leaſt diſturbs the ſober converſation of it? The ſpirit of *Martin Marprelate*, which hath for ſo many years been expired, or extinguiſhed, is revived with greater inſolence, and improved, and heightned as well againſt the State, as the Church in a petulancy of language, in a ſtyle ſo new, and unbecoming Men of honeſt education, that the graveſt arguments in Divinity it ſelf, and Texts of the Sacred Scripture are handled in a manner, and faſhion, and with ſuch vain and Co-

mical

mical expreſſions, as have not uſed to be admitted in the lighteſt arguments, or in ſober and chaſt mirth. The important and vital parts of Government, the dignity of the Laws eſtabliſhed, and even the Perſon of the King himſelf, and the greateſt Magiſtrates are arraigned, cenſured, and inveighed againſt in ſuch a bitterneſs of words, with terms ſo reproachful, as have not been ever uſed in good company; and as if the *Engliſh* tongue were too narrow to comprehend all the Ribaldry and filthineſs of their thoughts and inventions, they coyn new words of contempt and indignation, and make uſe of a Dialect never heard of, but in the company of Ruffians, and the loweſt and moſt debauch'd of the People, which for wit ſake they apply to their vile purpoſes; ſo that this extravagance (if not timely ſuppreſſed) doth really ſeem to threaten, not only a general corruption of manners, but of the purity, and integrity of the Language, and of the good humor, and good nature, and modeſt converſation of the Nation; and upon this occaſion I cannot but lament the want of that caution and prudence which was heretofore obſerved, when this unruly Spirit firſt broke out in the time of *Martin Marprelate*, who had

a contribution of Jeſts, and Scoffs, and Comical inventions brought to him, by all the party who deſired to expoſe the Church and the Government of it, to the contempt and ſcorn of the looſe and rude People. It was not thought worthy of any ſerious Man to enter into the liſts with ſuch adverſaries, or to take notice of their Pamphlets, but Men of the ſame Claſſis, of the ſame rankneſs of Wit and fancy, and of honeſter principles were the Champions in that quarrel, *Thom. Naſh* was as well known an Author in thoſe days, as *Martin*, who with Pamphlets of the ſame kind, and ſize, with the ſame pert *Buffoonry*, and with more ſalt and cleanlineſs, rendred that libellous, and ſeditious crew ſo contemptible, ridiculous, and odious, that in a ſhort time they vaniſhed, and were no more heard of. What was urged or inſinuated by any Men of diſcretion and underſtanding, that might make any impreſſion upon ſober, unwary, and miſinformed Men, was carefully and learnedly anſwered by Perſons aſſigned to that purpoſe, that the Church, or the State might not undergo any prejudice by want of ſeaſonable advice, without mingling any of the others froth or dregs in their compoſitions, which they left to the chaſtiſement

of

of thoſe who could as dexterouſly manage the ſame weapons, and were fitter for their company: And methinks grave and ſerious men, or they who ought to be grave and ſerious, ſhould be afraid of imitating ſuch adverſaries in their licence and exceſſes, leſt they ſhould get into a ſcoffing vein, which they ſhould not eaſily ſhake off, or loſe their credit with worthy Men, for diſhonouring the cauſe they maintain ironically.

A man will hardly be thought provident enough, or ſolicitous for his own peace, and credit, who having diſcovered this unruly frantick diſeaſe, will expoſe himſelf to the malignity thereof, by approaching ſo near the company of thoſe angry Waſps, and Hornets, who are like to be willing to take any opportunity to be revenged upon a Perſon, who hath preſumed to be offended with their manner of writing, and in the ſame inſtant, ſubmitted his own to their cenſure, which is like to be liable to as many exceptions of weakneſs and impertinence: To which I ſhall only ſay, that whatever other faults they ſhall diſcover in this ſhort writing of mine, they ſhall not find the ſame of which I complain; I ſhall give no body ill words,

nor provoke them by contemning their Perſons; and I chuſe rather to be at their mercy, than not to endeavour the beſt way I can to divert men from that indecent way of reviling each other; and inſtead of anſwering Arguments, to traduce the Perſons who urge them. Truth is of ſo tender, and delicate a conſtitution, that it is defiled by rude handling; and hath advantage enough to encounter and conquer its Adverſaries, by the vigour of its own beauty, without aſperſing the deformity of the other, farther than unavoidable reaſon makes it manifeſt: I ſhall not interpoſe in thoſe Arguments, which are now moſt agitated in that ſcurrilous ſtyle that I complain of, but chuſe to take upon me to make Animadverſions upon a Book lately publiſhed, at leaſt lately come to my ſight, Intituled, *Fanaticiſm Fanatically imputed to the Church of* Rome, *by Doctor* Stillingfleet, *and the imputation Refuted and Retorted by* S. C. The Author whereof profeſſes himſelf an avowed Enemy to the Church of *England*, and would be thought as much an enemy to the foul cuſtom introduced into the Controverſies concerning it, and the liberty men aſſume to deride Religion inſtead of vindicating it; to wound the profeſſion by a petulant

and

and ſcornful mention of the Profeſſors, and by expreſſions full of pride and vanity, and deſtructive to peace and government: and yet how contrary ſoever this way of writing is to his practice and inclination; he hath ſome jealouſie of himſelf, that upon the inſupportable provocation he hath received, ſome phraſes of bitterneſs may have ſcaped his Pen, which he doth believe he hath very good authority not to make any excuſe for, and there being ſuch plenty of that noiſome Gall ſcattered throughout his whole diſcourſe, it will be but juſt to take a view of his provocation, and whether his revenge be no more than proportionable to the occaſion, and then whether the imputation be not rather confidently retorted, than reaſonably refuted; and whether in the endeavouring the one or the other, the bounds and limits of all modeſty and civility are not ſo far tranſgreſſed, that the Author is liable to juſt cenſure.

I do the rather enter into the Liſt upon this occaſion, becauſe I may infallibly preſume, that I know the Author of that Diſcourſe; for I no ſooner read it, which was long after it was publiſhed, but that it was manifeſt to me by many particulars

contained in it, in which I cannot be deceived, that it is written by Mr. *Creſſy*, with whom I have been acquainted very near fifty years, and have very long eſteemed him for his parts, and learning, and for his good nature, and his good manners, all of which were in as great perfection then, as they have been ever ſince, or are at preſent; and therefore as I ſhall treat him with that candor that becomes an old Friend, ſo I do not ſuſpect his reception, and interpretation of it will be ſuch as is worthy of that temper of ſpirit, which he profeſſes to be of; nor do I deſpair of preſenting ſome conſiderations and reflections to him, which may ſo work upon it, as to induce him to believe, that both in regard of the matter it ſelf, and the manner of treating Dr. *Stillingfleet*, he hath ſwerved very much from thoſe Rules which he preſcribes to others, and pretends to obſerve himſelf, and then the tenderneſs of his own Conſcience will inſtruct him what reparation he ought to make.

But before I enter into the debate, I muſt firſt declare, that the Religion I profeſs and defend, is the Religion of the *Church of England*, and not the particular opinions,

opinions, much leſs the expreſſions of any member of it, how worthy ſoever: and Mr. *Creſſy*, who profeſſes to be an adverſary to it, ought to inſiſt only upon what is owned, and avowed by her, and not hope to wound her through the ſides, or by the weakneſs or paſſions of thoſe who have deſerted her, or ſtill adhere to her: And in the ſecond place, that I do not take upon me to write againſt the *Catholick Church*, of which the *Church of England* is a vital part; or againſt the Religion profeſſed in any *Catholick Countrey*, but againſt the *Roman Catholick Subjects* of his Majeſties Dominions; whoſe Religion I take to be different from that, which is profeſſed and eſtabliſhed in any *Catholick Countrey* in *Europe*, and diſavowed by all the *Catholick Countries* out of *Europe*. And one of the principal reaſons that engages me in this Diſcourſe, is to endeavour to draw the diſpute that is between the *Church* and the *Laws of England*, and his Majeſties Subjects of his own Dominions who profeſs to be of the *Roman Faith*, into a narrower room, and within that compaſs that properly contains it: And I have always thought that they have had too much countenance, and too great a latitude allowed them, in reducing the

conteſt

conteſt to what concerns all the members of the *Roman Church* equally with themſelves; as if the *Roman Catholicks* of *England* withdraw their obedience from the *King's authority*, and oppoſe the *Laws of the Land*, ſo much to the damage of their Eſtates, and the danger of their lives, if the Laws were proſecuted againſt them, only for the ſupport, and in the defence of the cauſe common to all other Catholicks: Whereas I ſay, the difference between us depends wholly upon the perſonal authority of the *Pope* within the *King's Dominions*, which is an argument never uſed for the ſupport of the *Catholick Religion*; if it were, all Catholicks muſt be of the ſame opinion. It was that, and that only that firſt made the Schiſm, and ſtill continues it, and is the ground of all the animoſity of the *Engliſh Catholicks* againſt the *Church of England*, and produced their ſeparation from it; and if they will renounce all that perſonal authority in the *Pope*, and any obedience to it within his Majeſties obedience (which I ſay again is not admitted in any other Catholick Kingdom) they will purge themſelves of all ſuch jealouſie, or ſuſpicion of their fidelity, as may prove dangerous to the Kingdom, and againſt which the Laws are provided:

vided: Their opinions of *Purgatory* or *Tranſubſtantiation* would never cauſe their *Allegiance* to be ſuſpected, more than any other error in Sence, Grammar or Philoſophy, if thoſe opinions were not inſtances of their dependance upon another Juriſdiction foreign, and inconſiſtent with their duty to the *King*, and deſtructive to the *peace* of the *Kingdom*: and in that ſence and Relation the Politick Government of the Kingdom takes notice of thoſe opinions, which yet are not enquired into or puniſhed for themſelves; let them diſclaim that, and they will find themſelves at great eaſe.

This is the only Argument I wiſh ſhould be inſiſted on between us and our fellow-ſubjects of the *Roman Profeſſion*; not that I think that the other Doctrinal points between the two Churches are not worthy the inſiſting upon, but that as much hath been ſaid already upon them on both ſides, and as convincingly as is neceſſary: Nothing new can be added, at leaſt no man will be convinced with what ſhall be added, who is not moved with what is already ſaid; nor doth the meer difference upon any of thoſe points naturally produce that uncharitableneſs, thoſe animoſities of which

which we complain towards each other: No man was ever truly and really angry (otherwiſe than the warmth and multiplication of words in the diſpute produced it) with a man who believed *Tranſubſtantiation*, more than he would be with another, who ſhould come into a room where he was reading by a Candle, and ſwear that the room was ſo dark that he could not ſee his hand; but when he will for the ſupport of this *Paradox* introduce an authority for the imperious determination thereof, that the Word of God hath not commanded men to ſubmit to, and the Word of Man, the Law of the Land, hath poſitively forbidden them to ſubmit to, it is no wonder if paſſion breaks in at this door, and kindles a Fire ſtrong enough to conſume the Houſe. This is the Hinge upon which all the other controverſies between us and the *Engliſh* Catholicks do ſo intirely hang and depend, that if that only were taken off, all the reſt would quickly fall to the ground; and therefore it concerns Mr. *Creſſy*, and the reſt of his friends to faſten, and make that Hinge ſtrong, that it may ſupport the reſt from falling: And I cannot but obſerve how unwillingly they are brought to touch this point, or if they do, it is ſo lightly, as if it were

were too hot for their fingers; and upon the neceſſity of a through examination of this material Argument, I ſhall be obliged to inlarge in the Concluſion of this Diſcourſe.

There is another reaſon that hath principally invited me to this unequal undertaking, that is, my Zeal to the *Church of England*, and a compaſſion of the very ill condition it is reduced to, by an unworthy conſpiracy, that was never before entred into, againſt it, or any other *eſtabliſhed Church*, in undervaluing whatſoever is written by any *Clergy-man*, how learned and vertuous ſoever in defence of it; as if he were a party, and ſpoke only in his own intereſt, ſo that they who would undermine it, by all the foul and diſhoneſt arts imaginable, have the advantage to be conſidered as Perſons engaged in that accompt, meerly and purely by the impulſion of their Conſciences, and for the diſcovery of ſuch dangerous errors, as are dangerous to the Souls of men; whileſt they who are moſt obliged, and are beſt able to refute thoſe vain and malicious pretences, and to detect the fraud and the ignorance of thoſe Seditious undertakers, are looked upon as men not to be believed, at leaſt partial,

partial, and that all they ſay is ſaid on their own behalf. This is a ſad truth, and a new Engine to make a Battery, at which *Atheiſm* may enter without oppoſition. with all its inſtruments and attendants, that would make *Chriſtianity* it ſelf ridiculous, that it may be contemptible. God forbid that this Scarcrow ſhould impoſe ſilence upon, or ſeal up the mouths of any Learned and worthy *Clergy-man*, who ſhould open them the wider for this combination, and contribute the more to the aſſiſtance and vindication of the beſt conſtituted Church in the World, becauſe it is in a diſtreſs by mockers, and ſcoffers, and neutral or unconcerned perſons, who make the approaches, and ſap the ground to open the way, and make the acceſs the more eaſie, for more declared Enemies to oppreſs and deſtroy it. This hath been a motive to me, who have neither dependance upon, or relation to any *Clergy-man*, nor any temptation to imbark my ſelf in this quarrel; but my love of truth, and the moſt abſtracted duty to my Countrey; and likewiſe becauſe I think, though the *Clergy* is beſt able to judge of any difficulties in matters of Religion, the *Laity* is equally engaged in the conſequences which will inevitably attend any prejudi-

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ces it ſhall undergo, or be expoſed to, and therefore ought in time to contribute their talent towards the ſecuring it, and not ſtand idle Spectators of thoſe ſtratagems which are no leſs deſigned againſt the State, than the Church.

In the laſt place, the particular eſteem I have of the profound Learning and integrity of Dr. *Stillingfleet*, (to whom I am very little known) and his great merit towards the *Church of England*, (whoſe worthy Champion he will not be thought the leſs, for the untrue aſperſions Mr. *Creſſy* hath preſumed to caſt upon him, and which will eaſily be wiped off) hath diſpoſed me to interpoſe in his Vindication, which is ſo much due to him from other Men, that I wiſh he may not trouble himſelf with it. And having now obſerved Mr. *Creſſy*'s own method, in giving firſt account of the reaſons and motives which have prevailed with me for this engagement; for which I cannot alledge another that was moſt powerful with him, obedience to certain friends, whoſe commands he ought in no wiſe to reſiſt, ſince I may honeſtly declare, that no Friend I have, is privy to my purpoſe, or knows what I am doing: I make haſt to wait upon

upon him by his own ſtages, and ſhall make no excuſe for not affixing my name to what I write, which I do purpoſely decline, not by the example of *S. C.* but by the aſſurance I have, that the publiſhing my name would be ſo far from bringing any advantage to the cauſe for which I am ſolicitous, that it would rather increaſe and propagate the prejudice that is againſt it. I do therefore provide a more natural countenance to ſupport it; and which legally will ſupply the defect of the name, by having it Licenſed by lawful Authority, without which it ſhall never be publiſhed.

IF Doctor *Stillingfleet* hath in truth caſt any contemptuous aſperſions upon Mr. *Creſſy*; or if he hath ſuffered any ſcorn or calumny, only for recommending to devout Chriſtians, inſtructions for the practice of Chriſtian vertues, and piety in the greateſt perfection that this life is capable of: If he hath ſelected the moſt Sacred things and Perſons in the *Catholick Church*, on purpoſe to be contaminated with his Ink full of Gall and Poyſon, thereby adminiſtring new Arms to *Atheiſts*: If he hath endeavoured to ſhew, that all the Religion profeſſed in the World, and that thing

thing that bears the name of a *Catholick Church* for ſo many Ages before the time of *Luther* and *Calvin*, was nothing for their *Worſhip* but *Idolatry*; for their *Devotions* but *Fanaticiſm*, and for their *Doctrine* and *Diſcipline*, nothing but *faction*, *ambition*, and *avarice*: And if the Doctor hath imployed his talent of reaſoning upon theſe Subjects, to diſcharge his exceſs of Spleen and Choler, and to give free ſcope to all unchriſtian, and even inhumane paſſions, (with all which the three firſt Pages do confidently and directly charge him) I muſt confeſs that Mr. *Creſſy* will not only be excuſable for any Zeal and confidence he ſhall expreſs againſt ſuch an Adverſary, but that the Doctor hath neither direction or authority from the *Church of England* in either of the Particulars, nor would I undertake to vindicate him from that great guilt. But if nothing of all this be true, and if the Doctor hath neither ſaid or done any thing of this with which he is charged, Mr. *Creſſy* ſhall but comply with his obligations in ſeriouſly conſidering whether he hath obſerved S^t *Paul*'s injunction; *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.* And of the greater importance any Controverſie

Eph. 4. 31.

is, especially if it hath any relation to Religion, the swerving from that rule can never be dispensed with, and therefore it will be proper in the first place to examine the evidence that is to prove this Charge, or Charges against the Doctor, before we consider the three Imputations, by which it is said he would fright men from the Communion of the *Catholick Church*, or the other three Retorsions by which *Mr Cressy* is confident to wound the *Protestant Churches*, upon both which, reflections will be made in the proper season.

Though I am no Stranger to the Writings of Dr *Stillingfleet*, but have read, I think, all that he hath published, at least all that I have seen of his; and as I always admired the strength and vigour of his ratiocination, and the clearness of his style and expressions (a faculty not natural to all very Learned and pious men) by which he renders the most difficult Points, and which are usually by others wrapt up in obscure terms, plain and intelligible to vulgar understandings: So I have been exceedingly delighted with the softness, gentleness and civility of his language, (which can never flow from an insolent

or

or proud ſpirit) in which he repreſents things, which in themſelves are light, and as ſuch might be neglected, in a pleaſant, not reproachful manner; a dialect his Adverſaries are not acquainted with: And when he is compelled to anſwer Arguments, or rather Allegations full of bitterneſs and reproachful words, which would tempt another to take the advantage they are liable to, with ſome ſharpneſs; he paſſes by the provocation, and collects what can poſſibly be found like reaſon, out of what is alledged, and refutes it with very much leſs ſeverity than the matter would juſtifie, and ſeems ſometimes to require. Yet knowing Mr *Creſſy* well too, and that he is not of a quarrelſome diſpoſition, or apt to give ill words in his diſcourſe, and to have a full underſtanding of what he reads, that cannot be impoſed upon; I had ſome fear that the Doctor had upon ſome great provocation exceeded his former limits he had preſcribed to himſelf, and retorted the language of his adverſaries with a bitterneſs natural enough for them, though not to him; And that temper I wiſhed might never depart from him; and therefore I was in ſome pain till I could procure the Doctor's Book that had raiſed ſo much paſſion in

Mr. *Creſſy*, and which I had not ſeen before: But when I had carefully read thoſe places to which the exceptions were made, and examined as well as I could the ſignification or implication of every word; I begun to ſuſpect that I was miſtaken in my former conjecture, and that Mr. *Creſſy* was not the Author of that Imputation Refuted; but when I again reflected upon the reaſons which had firſt produced that judgment of mine, I found they had ſtill the ſame ſtrength, and had then nothing to hope, but that his obedience to thoſe Friends, whoſe commands he ought in no wiſe to reſiſt; for the writing and publiſhing his Diſcourſe, had prevailed likewiſe with him to publiſh it in their, and not his own words, and I ſhall hereafter give Mr. *Creſſy* a warrantable reaſon, why I am ſtill of the ſame opinion.

*Pag.* 11. The firſt thing Mr. *Creſſy* lays to his Charge is, *That he accuſes the* Catholick Church *of* Fanaticiſm, *which he ſays no man ever preſumed to do before; and that he hath written an Invective againſt the life and prayer of Contemplation, commended and practiſed only in the* Catholick Church; *it being a ſtate which from the infancy of the Church* (he ſays) *hath been*

*been esteemed the neareſt approaching to that of glorified Saints*; and the evidence that he produces to make this Charge good is, *That the Doctor that he might make an entrance into the Invective with a better grace, hath produced on his Stage antiquely dreſſed, the famous Teachers and Erectors of Schools for Contemplation,* S. Bennet, S. Romaulde, S. Bruno, S. Francis, S. Dominick, *and* S. Ignatius, *expoſing them to the deriſion of prophane perſons, for which he threatens him ſhrewdly upon an Epigram in the Margent out of* Martial.

Before he proceeds farther in his evidence, leſt the Doctor may be too much exalted with the novelty of his invention of his prophanely imployed Wit; he doth aſſure him, *that he hath heard that kind of Wit before, when he was a young Student in* Oxford, *in a Repetition-Sermon to the Univerſity, which,* he ſays, *if fancy be alone conſidered, far better deſerved applauſe, wherein the Preacher deſcanting upon the whole Life of our Saviour, rendred him and his Attendants, men and women, objects of the utmoſt ſcorn and averſion, as if they all of them had been only a Pack of diſſolute Vagabonds and*

*Cheats : But presently the Preacher changing his Style, as became a Disciple of Christ, with such admirable dexterity, and force of reason, answered all the Cavillations and Invectives made before, that the loudly repeated applause of his hearers hindered him a good space from proceeding : Notwithstanding which the grave Doctors and Governours of the University, though much satisfied with his abilities, yet wisely considering that a petulant* Histrionical Style, *even in Objections, did not fit so sacred a Subject, and that it was not lawful too naturally to personate a* deriding Jew, *obliged the Preacher to a publick* Recantation-Sermon *in the same Pulpit the Sunday following.* To which pretty Tale I should make no reply, since in the judgment of no dispassioned man, it cannot be thought to be parallel to any thing the Doctor hath said or done : Yet I shall endeavour to convince M^r *Cressy*, that his memory hath not been faithful to him, in preserving the merit of that case and sentence, and shall give him cause to believe that I was likewise present at that Sermon, by putting him in mind that it was preached by one M^r *Lushington*, a man eminent for his Parts, upon those words in the Evangelist, *And his Disciples*

*came*

*came and ſtole him away whilſt we ſlept:* Which gave him occaſion to help the Souldiers in their defence, in which he gave them leave to uſe ſome light expreſſions againſt the witneſſes for the *Reſurrection*, which were not decent upon that Subject; but that Part was quickly ended, when he put into the mouths of the Diſciples, to whom he likewiſe aſſigned a Part, words very worthy of them, and fit to be uttered in that place, and with which the graveſt Auditors were abundantly ſatisfied, though they were diſpleaſed with ſome light and ſcandalous expreſſions in ſome other parts of the Sermon: Which he begun with *qu' elle Novelle*, as if he came thither to ask and hear News; but under favour of M^r *Creſſy*'s memory, nothing of this was the ground of the Sentence or his Recantation; but a *Parliament* being then ſitting, the *Preacher* had unwarily, and very unneceſſarily let fall ſome words which reflected upon *their proceedings*, particularly that now every *Peſant in Parliament*, by the privilege of his Vote there, cared not how he behaved himſelf towards *the King*, or *the Church*, or to that effect; which made thoſe who loved him beſt, willing to cenſure him there, that he might eſcape a harder judg-

ment in another place: Whereupon the *Vice-Chancellor*, who was Dr. *Pierce* (afterwards *Biſhop* of *Bath* and *Wells*) commanded a Copy of the Sermon, which being delivered and peruſed by *him*, and a *Delegacy* of the *Doctors*, Mr. *Luſhington* was reprehended for the light and ſcandalous expreſſions he had uſed upon a Subject too much above thoſe exceſſes; and was ordered to make a *Recantation-Sermon* for what he had ſaid of the *Parliament*; and had a Text likewiſe given him to that purpoſe; the words concerning the *Apoſtles* in that of the *Acts*, *And they aſſembled together with one accord in one place:* Which Recantation he performed with great ingenuity and much applauſe. If theſe particular recollections do not induce Mr. *Creſſy* to concur in the truth of the relation, I doubt we ſhall find few equal Arbiters to determine the difference between us; for this Sermon, if I am not very much deceived, was preached in *April* 1624, or 25. of which I believe that there be not many ſurviving Auditors beſides Mr. *Creſſy* and *my ſelf*.

In the next place let us examine how the Doctor came to provoke Mr. *Creſſy*, by laying this grievous Charge of *Fanaticiſm* upon

upon many Members of the *Catholick Church*, and to charge the Church it ſelf to be guilty of giving too much countenance to it: Mr. *Creſſy* confeſſes that the firſt occaſion was given him, by charging the *Church of England* with *Fanaticiſm*; which is ſure as new a Charge upon that Church, as it can be upon the other, which he is ſo far yet from retracting, that he ſtill juſtifies it, by there being ſo many *Fanaticks* in the *Church* of *England*; whereas he knows there is no *Fanatick* in *England*, or in any *other Country*, who doth not avow a particular malice, and diſpleaſure againſt the *Church of England*, and if he doth not, he is no *Fanatick*. There can be nothing more contrary to *Fanaticiſm*, than the Order, and Diſcipline, and ſteddineſs of the *Church of England*: And it is not ingenuouſly nor generouſly done of Mr. *Creſſy* to charge that Church with inclining to, and favouring an Enemy, that he knows hath rebelliouſly invaded her, and would deſtroy her: He would not think it juſt, nor indeed would it be honeſt, to charge the *Church of Rome* of inclining to, or favouring of *Judaiſm*, becauſe many *Jews* live there: And yet the publick liberty and protection they have in their allowed Synagogues, where they

they must both renounce, and contemn and blaspheme the Person of our Saviour, is a greater Argument of inclination, and of favour, than can be charged upon the *Church of England* towards any *Fanaticks*; all whom it doth heartily desire to convert or to remove out of its limits. This unseasonable and untrue reproach, made it necessary for the Doctor to answer, and refel that calumny, and as reasonable to instruct M^r *Cressy* that his own Church is much more liable to that accusation, than the other: And why this provocation should be so innocent an assault for the one, and the defence by the other should prove so heinous an offence, will require an impartial Judge to determine; who will likewise discover which of them doth most discover his excess of spleen and choler, or gives most scope to all unchristian, and even inhumane passions: And he cannot but observe the *Doctor*'s commendable modesty, that he would not give himself leave to retort the monstrous aspersion upon his own Mother, without very exactly setting down the particular instances of the ground of that his Retorsion, without any other sharp language than is unavoidable in the mention of the matters of fact; a method M^r *Cressy* doth warily decline in his

his bitterneſs towards his *native Church*; nor do I blame him for being ſo much diſpleaſed with the length of the *Doctor*'s Diſcourſe of that Subject, nor for his ſo ſlightly anſwering thoſe particulars of which he takes notice, and undervaluing the reſt, rather than go about to anſwer them, of which it will not be poſſible to avoid ſpeaking more particularly anon; and in the mean time I believe more of his *Catholick*, than of his *Proteſtant Friends* do heartily wiſh that the task had been impoſed upon him, to anſwer the Points in controverſie between the *Catholick Church*, and the *Proteſtants*, and that the Doctor's pleaſant fourth Chapter had been left untouched, to thoſe who will needs be reading his Books; than that M^r *Creſſy*'s extraordinary zeal on the behalf of ſo prodigious a number of Saints and Miracles (which are very rarely particularly urged by the learned *Catholick Writers* in defence of their Doctrine) ſhould invite men farther to examine thoſe records, which the Church it ſelf hath given ſo many Orders to reform.

M^r *Creſſy* finds himſelf moſt concerned to vindicate the honour and the ſanctity of S^t *Benedict* from the Doctors contumelious impu-

imputations; which contumelious imputations, and whether the weight and vigour of the vindication be anſwerable to the zeal, will be next examined, and the examination will be the ſhorter, becauſe he will leave the other Saints to anſwer for themſelves, but is obliged, in reſpect of the publick intereſt that obliges the whole *Weſtern Patriarchate*, and eſpecially *England*, to be tender of the honour of S^t *Benedict*, *by whoſe Diſciples, if they were* Fanaticks, he ſays, Chriſtianity *hath been eſtabliſhed amongſt us*; *and in veneration to whom, ſuch a world of* Religious Houſes *and* Churches *have been erected, and inriched with vaſt poſſeſſions*; *and therefore he cannot without renouncing his Duty as a* Chriſtian Religious man, *and an* Engliſh man, *conſpire to his diſhonour by ſilence*; whereas probably ſilence would have been the more ſeaſonable vindication; and truly I have no mind to rake into the aſhes of a Perſon whom I believe to have been a *devout man* in a *dark time*, according to his talent of underſtanding, and who hath been ſo long ſince dead; nor do I believe the Doctor had inclination to have made that ſcrutiny, if it had not been made neceſſary to him, by a very unneceſſary reproach; and the more Mr. *Creſſy* enlarges

enlarges upon that Argument, the more he will be offended on the behalf, becauſe he is in love with his own miſtakes; elſe he could not tell us that *England*'s *Chriſtianity* was eſtabliſhed by the *Diſciples of* S^t *Benedict*.

Indeed there is ſome evidence, and for ought I know it may be true, that we owe our *Glaſs Windows*, and our *warmer habitations* to one of his *Diſciples*, our Countryman *Bennet*, who was an *Abbot* here, and is a *Saint* too; who having made many journeys into *Italy*, when he returned laſt from thence, brought with him Architects, who taught our people to build Houſes with Stone, which till then were rarely ſeen, the habitations being commonly in Houſes made of Earth, nor was there till his time any *Glaſs Windows* ſeen in *England*: All this may be true, and there are ſeveral Authors aver it, but Mr. *Creſſy* very well knows that *Chriſtianity* was planted with us many hundred years before the Birth of S^t *Benedict*, and we may reaſonably believe by the *Roman Records*, to which we are more beholden for thoſe teſtimonies than to our own, and which are in truth as full and clear, as in any other matter of fact in that firſt Age, that

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it was sooner planted in *Britain*, than it was at *Rome it self*; for if *Joseph of Arimathea* did come into *England* in the last year of *Tiberius*, it was before S^t *Peter* ever was at *Rome*. Sure it is that there was no *Monastery* built in *England*, according to S^t *Bennet*'s rules, till near the year *Six Hundred*, so that there is no reason to acknowledge, that he, or his Disciples planted *Christianity* with us.

If Mr. *Cressy* will be offended with all men who examine the miracles of S^t *Benedict*, as they are mentioned by S^t *Gregory*, or in the Lives of the Saints, with less reverence than he himself considers them, he will have as many quarrels with *Roman Catholicks*, as with *Protestants*; since there are very few of them of his talent of learning and understanding, who give credit to one of one hundred of those which are mentioned to have been done, though they are all willing, (how piously they shall do well to consider) the *Women*, and the *weaker People* should believe them all; nor doth the less serious discoursing of them in any degree reflect upon the honour of S^t *Gregory*, or of S^t *Bennet* himself, much less imply that they were guilty of lying against the *Holy Ghost*; for S^t *Gregory*

*gory* gives no other teſtimony of thoſe miracles, than that he was informed by *four men* who are named by him, and who had converſed much with the Saint, that they were true; nor doth it appear that the *Saint himſelf* did own or avow the having done thoſe miracles, which are imputed to him by other men; ſo that if they ſhould in truth be but *pretended miracles*, and *viſions*; they cannot be imputed to either of them as *ſleights of Legerdemain*.

Beſides, take them all to be true, as they are reported, moſt of them may be proved to be no miracles; for if it was only the Nurſes *Sieve* that ſhe had borrowed of a Neighbour to winnow her Corn, which was broken in two pieces, as Saint *Gregory* reports, a Youth without a miracle might join them together, to wipe off his Nurſes tears. Indeed if it was an Earthen-Pot, that with the fall broke into a hundred pieces (as the Author of the Lives of the Saints declares it to be) it was a harder work for a little Boy to put them together again. And if he did after three years ſuch auſterity in a Cave, and ſuch a ſpare Diet as the Cure kept him to, find it neceſſary to roll himſelf in thorns to conquer his amorous paſſions, the miracle is

rather

rather in the novelty of the invention, than in the Cure it wrought: Nor doth it appear to be confirmed by the practice of any of his Disciples since, who probably may have been liable to the same temptations. He doth very well to pass over all the other instances the Doctor gives of the same nature, except his being Spectator of the Soul of his Sister *Scholastica* (which implies a subtiler sight than any other Saint ever pretended to) nor will I mention any of the rest, not so much as the Crow that buried the poysoned piece of Bread, which by the way was a Miracle on the *Crows part*, more than on the *Saints*: I say I forbear to mention any more of them, lest I should be much less serious in it than the Doctor hath been; for which I will only make this excuse, that if Mr. *Creffy* will call to him any three Friends, who have been bred in as good Company as he hath been, and let them together read S^t *Bennet*'s, in the Lives of the Saints, and if at least one of them be not as pleasant upon it, and believes as little of it, as the Doctor seems to do, I will ask his pardon for being less serious than he would have me upon such occasions.

I think

I think the Doctor may lawfully and reasonably suspect the truth of most of those Miracles which Mr. *Cressy* seems to believe, and conclude the falshood of many of them, without denying that any Miracles were wrought by God's Servants in that Age; nor will he be scrupulous in denying that he hath met with many, or any learned and prudent men, who have been Eye-witnesses of many, and deserve to be believed. It is a wonderful thing that when God himself never wrought Miracle in the Old or New Testament, nor ever any qualified by him to that purpose, but it was to some visible purpose to manifest his power and glory, and always by persons eminent in his favour, and trusted and employed by him in his particular service, and then that the Miracles themselves, those *arcana imperii*, were always exposed to the view and examination of those natural Senses which God hath given men to judge by, of what they see and hear. If *Moses*'s *Rod* had not produced the *Serpent*, and that *Serpent* had not devoured the *other Serpents* which the *Magicians* Rods had brought out in the sight of *Pharaoh* and the *Egyptians*, so that they could not but confess, that they saw the

Rod and the Serpent, and the execution it did, and then that it returned again to be a Rod; God would not have blamed *Pharaoh* for not believing any thing that *Moſes* had ſaid to him. If the Gueſts at the Wedding-Feaſt had not drank the firſt Wine, and ſeen the empty Pots filled again with Water, and found the Wine poured out of thoſe Pots of Water, to be better than the Wine that they had formerly drank; we ſhould never have heard any mention of that Miracle. They who were raiſed by our Saviour or his Apoſtles from the dead, were ſeen dead by a multitude of the people, and ſome of them buried, and were by the ſame people ſeen alive again, and converſed with by them. The Paſſion, and Reſurrection, and Aſcenſion of Chriſt's, the chief evidences upon which Chriſtianity is founded, were the Object of the ſight of Witneſſes enough, who proved what they had ſeen: Nor was there any one Miracle that the ſenſes of any men could contradict to be any thing but what they ſeemed to be: And can M^r *Creſſy* be angry with us for not giving credit to a maſs of Miracles, moſt of which are ſaid to be wrought many hundred years before they were heard of, and by men who we are not ſure ever were in this

World,

World, ſince we do not meet with their names in any other Hiſtory, at leaſt whoſe Vertues were never heard of but by their Miracles, nor their Miracles proved but by their Vertues. Mr *Creſſy* well knows, that the Church hath been ſo oppreſſed with the numbers of them, and ſo ſcandalized at the matter of them, that by its ſpecial order and direction they have been ſeveral times purged, and many of them rejected for the folly and impoſſibility of them; and the laſt purgation was made by the Jeſuit *Ribadeneira*, who is the Author of the Lives of the Saints to which Mr *Creſſy* refers, and was Chaplain to *King Philip* when he came into *England* to marry *Queen Mary*; and upon the experience he got there, he undertook to write the *Hiſtory of England* for twenty years, which whoſoever ſhall read, may very reaſonably take it to be a *Hiſtory of Spain*, ſince he ſhall neither find the names of perſons, or any tranſactions of which he ever heard before; and therefore it may be reaſonably thought, that he had no extraordinary faculty in writing Hiſtories, and that he had no better evidence of the Miracles he hath preſerved the memory of, than of thoſe which were rejected out of the former *Legendaries*.

That we may know that many good Catholick Writers (for I ſhall only cite ſuch evidence againſt Mr. *Creſſy)* mention ſuch Miracles, to which he is ſo ſolicitous to have due reverence paid, as negligently as the Doctor hath done; I ſhall ſet down the Animadverſion which is given us by the beſt Catholick Hiſtorian of the Civil, together with the Eccleſiaſtical tranſactions that I think is extant in any language, *Monſieur Mezeray* in his own words: "The *German* Monks of this time (ſays "he) as it is the *Genius* of men to feign Mi- "racles always in great dangers, tell us, "that S^t *Uldrick* Biſhop of *Ausburgh*, who "accompanied *Otho* the *ſecond Emperor* of "*Italy* and *Germany*, in his expeditions of "War, paſſed the River *Aiſne* dry-foot, "and made himſelf the example for *Otho* "and all his Army to follow; the waters "which had overflowed their Banks be- "coming miraculouſly ſolid under their "feet, and the River ſerving for a Bridge "to it ſelf. It is very true this Miracle is not inſerted in the Life of that Saint, the *Bull* of whoſe *Canonization* is the firſt that is extant in the *firſt Tome* of the *Bullarium*, and was granted in the year 993. and there can be no reaſon why that Miracle was left out,

out, ſince another is there recorded, as the principal inducement to his *Canonization*, of the vindicative humour of S^t *Peter*, which is more wonderful; for it ſays, that as *Uldrick* was going to repoſe himſelf, S^t *Afra* a Martyr of *Ausburg* appeared to him with a Vermilion countenance, and took him out into the Fields, where he found S^t *Peter*, who was ſitting amongſt a multitude of Saints, who demanded vengeance of God againſt thoſe who had perſecuted them, and they cried out eſpecially againſt *Armenulphus Duke of Bavaria*, who was then living, and had demoliſhed many Churches and Monaſteries, and given their Revenues to *ſecular perſons*, and *Armenulphus* was condemned by the judgment of all thoſe Saints. Is it not pity that the other of paſſing the River, if it had not been too much talked of, was not made uſe of to have contributed to that Canonization? Becauſe I do not intend to grieve Mr. *Creſſy* any more upon his Miracles throughout his Book, except I may be thought obliged to it; I will only in this place add a very memorable inſtance of the ſame *Mezeray*, which he relates very pleaſantly: That the *Duke* of *Aquitane*, who was then a Sovereign Prince, at his return from his third or fourth Pilgrimage

from *Rome* (for they were moſt eſteemed, who made moſt of thoſe Journeys) found his Country enriched with a new Treaſury. The *Abbot* of S^t *John de Angeny*, having found the Skull of a man in the Wall, the report was ſpread abroad, that it was the head of S^t *John Baptiſt*. The people of *France*, *Lorain*, and *Germany* (who in thoſe days, which were after the Year One Thouſand, run with great zeal after all ſorts of Reliques) came thither from all Parts: *King Robert*, *the Queen*, the *Duke of Normandy*, and an infinite number of *Lords* brought thither their Offerings. That of the *King* was a *Shell of Gold*, which weighed *thirty Pounds*, which was a very admirable Preſent in a time when Gold and Silver were fifty times more rare than it is in theſe days: And truly when *Monaſteries* came to their Wealth by ſuch devices as theſe, it is not to be wondered at, that ſucceeding times thought they might rob them of ſome part of it, without being guilty of the ſin of Sacriledge. In a word, ſince ſo many learned *Catholick Authors*, either take *no notice* of the Miracles imputed to the Saints by him who hath written their Lives, or mention them very *Comically*, ſince *Cardinal Cajetan* calls them *old Wives Tales*; and *Cardinal Baronius*, who

in

in the courſe of his Hiſtory is obliged to relate many of them, yet in ſuch manner as makes it manifeſt he gave no credit to them: And ſince Mr *Creſſy* himſelf confeſſes that no *Catholick* is bound to believe them; I can ſee no reaſon why it ſhould be ſo heinous an offence in Dr *Stillingfleet* to expreſs no more reverence towards them.

Concerning the perſon of St *Benedict*, I do not find that the Doctor in any place calls him an *Hypocrite*, or a *counterfeit Enthuſiaſt*, he may have been deluded by the effects of a diſtempered fancy, as many well-meaning men have been; and in truth I think Mr *Creſſy* is leſs tender of his honour than he ought to be, by challenging all men to diſcover any thing in, or of St *Benedict*, that may abate that reverence to his memory, that he is bound to pay him, and none diſturb him in it, except they be haled *by him* to rake into his aſhes, which whoſoever ſhall do, cannot but find enough that will leſſen the eſteem men would be willing to have of him. If Saint *Bennet*'s rules contain nothing but a collection skilfully made of all *Evangelical Precepts* and *Counſels* of *perfection*: If there the *Eccleſiaſtical Office* is ſo wiſely ordered,

that the whole Church judged it fit to be her Pattern, of which I never heard before. If S^t *Bennet* teaches his Disciples to begin all their actions with an eye to God, begging his assistance, and referring them intirely to God's Glory. If there be nothing in *his Rules*, but what is mentioned by Mr. *Cressy* (though there doth not appear all things necessary in it, for a great and a wise King to make choice of for his rule in managing his Kingdom, nor doth he tell us who that wise King was) S^t *Bennet* may have been, and Mr. *Cressy* might have continued a *Protestant*; all those ends, if there be no other in S^t *Bennet*'s Rules, being as much commended and enjoined by the *Church of England*, as they are by any thing prescribed in the other Injunctions; and if humility and peaceful obedience are indeed so copiously and vehemently inforced, as if in them the spirit of his Rule did principally consist; he must not take it ill if he be thought not to have studied or conformed himself to that Rule, when he presumes to call a great King a Tyrant, a King that was Sovereign over all his Ancestors, and lived and died as much a *Catholick*, and as much an Enemy to all *Protestants* as Mr. *Cressy* himself is at present; and how

he

he comes to have authority from the practice of his humility and peaceful obedience, to ſtyle ſuch a Prince a Tyrant, becauſe he would not permit another Prince to be a Tyrant in his Dominions, and over his Subjects, cannot be eaſily underſtood, except it be to inſinuate to all other Princes what he thinks of them; and what he thinks he ſpeaks, when they ſhall deny obedience to the *Pope*, which the moſt *Catholick Kings* frequently have done upon ſeveral occaſions in the moſt *Catholick times*.

In the mean time, if he well conſider it, he muſt believe that that ſingle appellation of Tyrant (ſetting aſide the diſtance of the Perſons) is an expreſſion more indecent, more rude, and in all reſpects more reproachful and ſcandalous than all the terms put together in Dr. *Stillingfleet*'s Book can amount unto, and to which he takes ſo great exception. But I cannot enough wonder after all this at the meekneſs of Mr. *Creſſy*'s Spirit, in which he is willing even to appeal to the Doctor's own judgment, if he will but vouchſafe to read, and examine the rules of S^t *Benedict*, which it is not poſſible for him to do, without reading the ſecond Chapter, in which he deſcribes

deſcribes the Duty of an *Abbot*, who, he ſays, ought to be the more careful of his behaviour, *Chriſti enim agere vices in Monaſterio creditur, quando ipſius vocatur prænomine*; for he proves that our Saviour was an *Abbot* upon Earth by that of S^t *Paul*, *Accepiſtis ſpiritum adoptionis filiorum in quo clamamus Abba Pater*, *We have not received the ſpirit of bondage again to fear, but we have received the ſpirit of adoption, whereby we cry, Abba Father*; by which Text S^t *Bennet* thought it was ſufficiently proved that *Chriſt* was an *Abbot*. Is the reading of this Rule now like to advance the honour of S^t *Benedict*? Or is it poſſible for any man who doth read it, to believe the poor man (how good ſoever his meaning might be) qualified to give Rules which can improve Knowledge or Devotion? And in truth I think every man who reads the Orders which were at firſt inſtituted by S^t *Benedict*, and the other religious men named, as every man may read them who deſires it, will find himſelf more in danger to be ſtirred to another paſſion than choler, which is too predominant in the Doctor, if he be provoked to it upon ſuch an occaſion, at leaſt that he will not find himſelf obliged to be of *Bellarmine*'s Opinion, that *thoſe Orders* were inſtituted by the

the *inſpiration* of the *Holy Ghoſt*; and a man may honeſtly believe that there are not two men of that *Society*, to which *Bellarmine* was a great honour, who do concur with him in that Opinion, further than in what relates to S^t *Ignatius*.

For my own part, I have always had more kindneſs and eſteem for the *Monks* of that *Order*, I mean for thoſe of the *Engliſh Congregation*, and have had more converſation with them, than with any other *Religious* of our Nation. They are (very few excepted) all *Gentlemen*, and of very *good Families* (as M^r *Creſſy* is) and of very civil and quiet natures, not petulant and troubleſome to thoſe who do not think as they do: and they were very kind to all their baniſhed *Countrey-men* in *France* and *Flanders*; for I have not known them in any other *Provinces* in the times of the late perſecution. I have been aſſured that they expreſſed more affection and duty to the King, and were more uſeful to him, even in aſſiſting him with money in his greateſt diſtreſſes, and performing other Offices for him, than all the other *Religious Communities* put together: And they had the good fortune to have opportunity to be inſtrumental towards his Majeſty's *happy deliverance*,

*deliverance*, after the *Battel* at *Worceſter*; the conſideration of all which hath prevailed with the King to give them more countenance and protection than he hath done to any other *Eccleſiaſtical Order*; and which on their part they have ſo well merited, that I have not heard of one *Benedictine Monk* (Mr. *Creſſy* only excepted) who hath imbarked himſelf in *Controverſies* in the preſent conjuncture, to the diſquieting of himſelf and others, and in throwing reproaches upon the *Church of England*; which may make men think that they do not live all by the ſame Rule, at leaſt that they do not interpret it by the ſame Spirit; and yet after all this Teſtimony which is due to them from me, I can by no means acknowledg or imagine why Mr. *Creſſy* avows it, *That we owe to the Followers and Diſciples of S.* Benedict *the preſervation of almoſt all the Literature which remains in the World*, which he ſays *pag.* 26. and which all the other Orders, methinks, which for the moſt part have been much more induſtrious in that contribution, ſhould not take well.

*Pag.* 26.

Beſides, that as in the time of S^t *Bennet* (which may be reckoned to be about the Year Five Hundred and Fifty) Learning did

did in no degree flouriſh; ſo it grew leſs and leſs for Seven Hundred Years after his time, or near ſo much, even to the Age in which *Eraſmus* lived, who knew the talent of the *Monks* and *Fryars* very well: And truly I think Mr. *Creſſy*'s Superiors may believe that he hath taken too much pains in collecting a Bundle of reproaches of a falſe Pretender to Viſions, Miracles and Inſpirations, and an ignorant Fool to be caſt upon their *Founder*, not one of which is laid to his charge by the Doctor, and muſt therefore be imputed to another Author; and he hath leſs reaſon to imagine that thoſe reproaches muſt fall upon S^t *Gregory*, becauſe he confirmed the Rules, and writ the Life of S^t *Bennet*, both which he might do without being guilty of either of thoſe imputations, He never knew S^t *Bennet*, and confirmed his Rules long after his death, which makes ſome *Catholick Writers* believe that the Rules were in truth not made by S^t *Benedict*; and a known *Catholick Antiquary*, Mr. *Broughton*, takes upon him to pronounce that S^t *Gregory* himſelf was never a *Monk* of *that Order*, which is a greater affront to it than any that the Doctor hath put upon it.

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I do not know but that the *Church* of *England* hath a juſt reverence and eſteem of the learning and of the piety of S^t *Gregory*, and a greater than M^r *Creſſy* hath, (as will appear anon) however as the moſt learned men, who write many Books, ſeldom write all with the ſame perfection and accurateneſs of judgment, and their Readers do not look upon all with the ſame eſtimation; ſo many do not believe (and I doubt not many *Catholicks*) that S^t *Gregory*'s *Dialogue* of the Life of S^t *Bennet*, is for the learning or judgment of it, equal to the reſt of his Works: but M^r *Creſſy* is very hard to be pleaſed, who hath been ſo very angry with the Doctor for the rudeneſs and incivility of his language, and is now no leſs diſpleaſed with him for his exceſs of civility in calling S^t *Benedict Saint*, which, he ſays

Pag. 31. *pag.* 31. *If he was guilty of what the Doctor charges him with, ſavours ſomething of blaſphemy.* Truly though many men cannot comprehend how S^t *Benedict* attained that degree, yet no body is ſure that he hath it not, and his title doth not ſeem the worſe, becauſe he doth not appear qualified by any particular *Canonization* at *Rome* (there being I think no Record of any ſuch) but

by

by a general consent amongst many devout persons, which is the title of all those *Primitive Saints*, to whose memories our Church pays as much reverence as the other doth, before those very *costly commencements* were established at *Rome*, which have lately conferred all those degrees, and the preliminaries to it: But I think it is now the civility of most of the *Provinces of Europe* to treat all men with the same style that they assume to themselves, or their Friends attribute to them, and so we use to call those Saints who are commonly called so, though we are not sure they are in Heaven, and he would believe that he were very unkindly dealt with, if he should be charged with want of integrity for calling the *Reverend Prelates* of our Church, *Bishops*, when if he did believe them really to be so, he would not when he left the Church have been re-ordained; and if he does not believe them to be such, his insincerity is more to be reproved than our blasphemy in calling those Saints of whose station we are not so well assured.

But M^r *Cressy* hath a greater insight into History, and a more discerning spirit than any man of whom I have ever heard, if he hath

hath discovered, *That the greatest Judgment and Plague that God ever (no doubt in his just anger) brought upon the Christian World, or any Christian part of it, in that general deluge of the* Goths, Vandals, Huns, Saxons, Danes, *and other Pagan Nations, proved a most unvaluable Blessing* (as he says *pag.* 32.) *pag.* 32.) *because God of those Stones raised up children unto Abraham,* that is, after these inhumane Miscreants had for many hundred years massacred many millions of Christians, demolished so many Churches and Religious Houses, and introduced a brutish savageness into the very nature of the Inhabitants within the Provinces of which they were possessed, some of their Posterity became *Christians*, and yet for almost an Age after their conversion, their *manners* remained still almost as much *Pagan* as they were before. And for their Buildings of *Churches* and *Schools of Piety*, hear what *Monsieur Mezeray* (who is much more conversant with the transactions of those times than Mr. *Cressy* is) says, *I know no time in which there were more Churches and Abbies built than in this*, (speaking of the Tenth Century, which was near the time when the most general conversion of these Barbarians happened) *The most wicked persons affected* (says he) *very*

*ry much the title of Founders, whileſt they ruined Churches on one ſide, they built others on the contrary, and made ſacrilegious Offerings to God of thoſe things which they had raviſhed from the poor*; and therefore thoſe ſtructures are not always the beſt *Records* of the piety of the Age in which they are erected; and very few of the *Monaſteries* into which *Kings*, and *Queens*, and *Princes* uſed to retire for attending their Heavenly meditation, were erected after the incurſion of thoſe *barbarous Pagans*, and before which that numerous *Army* of *Martyrs* was likewiſe expired, ſince that time muſt be reckoned under the Ten Perſecutions: So that the unvaluable bleſſing that Chriſtian Religion received from that impious inundation, is not yet diſcovered or underſtood; and leſs, that the perſons who by Gods bleſſed directions inſtilled into the hearts of men ſuch an *heroical Faith*, and *Divine love* were principally the *Diſciples* of S. *Benedict*. I muſt tell him again that *Chriſtianity* was well cultivated before S. *Bennet*'s Rules were publiſhed or confirmed, which was not till after the year Six Hundred; and from that time it receiv'd greater improvement from the piety and learning of many *devout Prelates*, and from the *learning* and *good lives*

of the *Clergy*, and of other *Religious men*, than it hath ever done by the *disciples* of S. *Bennet*, except all the *Monasteries* that have been ever founded, and all the professed *Monks* shall be looked upon as founded by him; upon which computation I doubt many of Mr. *Cressy*'s mistakes are to be imputed; nor is he probably well informed of the numbers which have been converted to *Christianity* by the *Protestant Churches*, though he takes upon him to know that there is not one *Village* which he would hardly undertake, since he cannot but know that the *Protestants* have many *large Plantations* in *Provinces* inhabited by *Pagans*, whereof many have been converted; if he did not think that a conversion from *Paganism* is to little purpose, if it be not to the *Popes obedience*, which is not indeed a condition imposed upon the *Protestant Proselytes*: And if he will not allow us the having ever done one miracle, he is not of the mind of as great a *Catholick Doctor* as himself, Dr. *Harpsfield*, who in his *Ecclesiastical History* of *England*, after he hath at large described the miracle wrought by *Edward the Confessor*, in the cure of those noisom swellings (which hath since got the name of the *Kings Evil*:) He adds *Quam strumosos sanandi admira-*

*Pag.* 219.

*admirabilem dotem in posteros suos Anglorum Reges, ad nostra usque tempora transfudisse & perpetuasse meritò creditur* : And Mr. *Cressy* may be informed that no *precedent King* hath more notoriously cured multitudes of people of both Sexes, than the *present King* hath done, both whilst he remained in the parts *beyond the Seas*, and since his return into *England*.

Truly Mr. *Cressy* hath chafed himself into a very tragical heighth of choler, when after his passionate and ungrave commination of what the Doctor shall undergo at the Day of Judgment, he defies him to say, *pag.* 35. publickly, or by writing to signifie only his opinion, *That* S. Benedict, S. Gregory, S. Francis, *and* Pag. 35. *the rest are now reprobate damned Souls in Hell, yet such* (he says) *they must be if they were hypocritical Visionaries, and false pretenders of Miracles*, &c. and if such be not his opinion, nay, if he be not assured that they are in a cursed condition, he asks, *Whether his Tongue or Pen was not set on fire of Hell, whilst he uttered such blasphemies against them, as a perpetual monument of his rage till the day of Judgment.* I cannot imagine what storm hath raised this tempest of words; where is this rage? where

was this blaſphemy? Mr. *Creſſy* will have too great an advantage againſt thoſe who differ from him in opinion, if they muſt be obliged to condemn all thoſe whoſe words which they are ſaid to have ſpoken, they do not believe, nor thoſe actions which are imputed to them to be damned in Hell: Such fury may poſſeſs Mr. *Creſſy*, and ſome others (I hope not many) of *his Religion*, but *our Church* allows no ſuch preſumption in *her Children*. Many melancholick and fanciful men have believed that they have had *viſions* and *illuminations* which have been but the effects of their *fancy* and melancholy: Others have believed men to have wrought miracles, which they never did work; and ſome things to have been miracles which were not miracles, and no ſober men will condemn either of thoſe to damnation: Nay, if any pious perſons out of their zeal to Chriſtianity have believed it neceſſary to the promotion thereof, to deviſe miracles, and perſwade others to believe them (as many ſuch frauds have been imputed to the *ancient Monks* by *Catholick writers*) God forbid that we ſhould believe that thoſe Souls are therefore in Hell. Mr. *Creſſy* hath a credulity towards miracles greater than moſt Catholicks, it may be than any

one

one other learned Catholick; and yet it is poſſible that he may not believe that *viſion* or *illumination* which S. *Francis* relates of himſelf; that when he had made his *firſt Rule*, many thought it too hard, and deſired that he would leſſen the rigour of it; whereupon he went up into a mountain called *Palombo*, and after many prayers and tears to God, and long faſting upon Bread and Water, *Spiritu ſancto ſuggerente, & Chriſto dictante*, he writ thoſe Rules which ſtill are pretended to be obſerved, and which upon this ground were confirmed by *Pope Honorius the third*; notwithſtanding all which, his own *Friers of Aſſiſium* remained ſtill unſatisfied with the ſeverity and rigour of thoſe his *ſecond Rules*, and obliged their *Superiour* to accompany them to S. *Francis*, who ſeeing them coming, called to them, and asked them what they came for; to which they reſolutely anſwered, that his *new rule* was too ſharp, and that they would not be bound to obſerve it; he ſhould make it for himſelf, but not for them: upon which S. *Francis* turned his face to Heaven, and ſaid to our Saviour, *Lord, did not I tell thee that theſe men would not believe me? Tunc audierunt omnes vocem Chriſti reſpondentem in aere, Franciſce, Nihil eſt in regula de tuo, ſed*

*meum est quicquid est ibi ; & volo quod regula sic observetur , ad literam , ad literam, ad literam, sine glossa, sine glossa, sine glossa ;* and added, *Ego scio quantum potest humana fragilitas , & quantum volo juvare eos , qui hanc regulam amplectentur , qui ergo nolunt observare eam , exeant de ordine ;* upon which he pacified his Friers, and thought *his rules* to be as much dictated to him by our Saviour , as the *Law* was by God to *Moses* upon the *Mount Sinai* , all this is printed with *his Rule* , and with the *Popes Bulls*, and the *testimony of* S. *Bonaventure.* If Mr. *Cressy* doth believe this, he doth believe more than any learned *Capuchin* or *Franciscan Frier* doth pretend to believe ; and if he doth not believe it, he rejects S. *Francis* his own evidence, which is better than hath been given for any one miracle that is imputed to him : Certainly whatsoever a man is not bound to believe, he may very lawfully disbelieve ; so that I know not where the Doctor's fault is by Mr. *Cressy*'s own judgment ; for he says, no man is obliged to believe them : After all which I cannot enough admire and pity the strange ecstasie into which Mr. *Cressy*'s passion hath transported him , that he should reprove the Doctor for not giving the same credit to the *Visions*, and *Dreams*,

and

and *Revelations* of S. *Benedict* and S. *Francis*, as he is bound to do, to the preſcription of diet which God himſelf gave to the *Prophet Ezekiel*, and the command he gave to the *Prophet Iſaiah* to go naked and barefoot, or to the injunction our Saviour laid upon his Diſciples in an extraordinary miſſion not to ſalute any man they met; that is, becauſe he believes the *word of God*, which every Chriſtian profeſſes to do, he ſhould likewiſe believe thoſe *viſions* and *miracles*, which few wiſe men think to be true, and they who do, confeſs that they are not bound to think ſo; and therefore it is the office of a Friend to deſire Mr. *Creſſy* once more to revolve the *three laſt pages* of his *ſecond Chapter*, and ſeriouſly conſider, whether there be not more wrath, and clamour, and evil ſpeaking, and even prophaneneſs; if not blaſphemy, than all put together in the *Doctors Book* can poſſibly amount to in any candid interpretation.

I doubt he will have as ill luck in his *third Chapter*, and the worſe becauſe the ſubject of it, *Prayer* and *Contemplation*, hath not at all mollified his ſpirit, or reduced his paſſion to any ſobriety. Muſt a man be thought to be averſe to a *contempla-*

*tive life*, or to be an enemy to, or a derider of the *Prayer of contemplation*, becauſe he is not much affected with the Rules and preſcriptions which Mr. *Creſſy* and ſome other of his Friends have taken upon them to give, for rendring the ſame more perfect and exact? And though the Doctor is more modeſt than to make his own judgment and underſtanding an argument to condemn what another man thinks very reaſonable (which is the ſyllogiſm the other out of kindneſs hath made for him;) yet truly I have ſo good an opinion of Mr. *Creſſy*'s underſtanding, that if he ſhould tell me, that he had held a diſcourſe upon matter of Religion with a man who entertained him for half an hour in a continued ſpeech, with many proper, and in themſelves very intelligible words, which drew his beſt attention to what he ſaid, which was all pronounced in ſo grave a tone, that he ſuſpected his own underſtanding for not quickly comprehending what his meaning could be; but that after all his intentneſs of mind, he could obſerve nothing but a heap of words improperly mingled together, without any coherence or context to make any ſignification: I ſhould preſently conclude, that what he had heard was *unintelligible canting*;

*canting*; for what other definition can be given of *unintelligible canting*, than a dialect of affected words, which have no congruity, and of which men of very competent parts, and who hear patiently, cannot collect any ſence? And I have always believed that men who cannot expreſs their own meaning, in words and a method that men of good comprehenſion do underſtand their meaning, have no clear notions themſelves of what they do deliver; and if *myſtick Divines* will expreſs their conceptions of the moſt pure operations of the Soul her ſelf, and likewiſe of God upon the Soul, in ſuch terms and language, as none but thoſe of their own fraternity can upon hearing them know what they would have, they muſt not take it ill if other men believe that they have a *peculiar cipher* between themſelves, which being in words, is only *ſence to them*, and *canting to every body elſe*: But without doubt Prayer, and whatſoever relates to it, ſhould always conſiſt of language ſo plain and eaſie, that the meaneſt and loweſt of the people cannot but know what every word ſignifies. And as he is commonly very unhappy in his application of Scripture; ſo he now prophanes S. *Paul*'s name to a purpoſe ſo contrary to what he would

would apply it to, that if there were no other argument to convince him of his error, that Text alone would do it very amply. S. *Paul*, *who*, he ſays, *was the greateſt Maſter of Language that perhaps ever was, yet for want of words could not deſcribe the ecſtaſie he had been in, nor the viſion that he had ſeen, but profeſſed that no humane language could deſcribe them, nor humane fancy comprehend them*, and therefore Mr. *Creſſy* ſays, that according to the *Doctors* grounds, S. *Paul* ſhould be the greateſt *Fanatick* that ever was, yea the Father of all *Fanaticks*, yet the Doctor dares not call him ſo, whereas the Doctor only calls thoſe *Fanaticks* who will not imitate S. *Paul*, but upon an imagination that they have ſeen ſomewhat which few men believe they did ſee, will needs deſcribe it in words which no body underſtands: and though that great *Maſter of Language*, therefore forbore to mention what he had ſeen or heard, becauſe there were no words which would ſerve the turn, he hath helped S. *Paul* to proper words to do it by; and ſays that it cannot be denied to have been a *paſſive union* of S. *Paul*'s Soul with God; but ſince S. *Paul* could not tell what it was, we are not bound to believe that Mr. *Creſſy* knows better,

better, or can better expreſs it; and it were to be wiſhed that his Friends, if they have ſuch apparitions as they cannot underſtand, they will be as modeſt as S. *Paul*, and not go about to deſcribe them, nor believe that they do underſtand themſelves, what they cannot make any body elſe to underſtand.

Since Mr. *Creſſy* appeals from the Doctor to the *indifferent Reader*, upon his ſharp cenſure of ſome expreſſions in *Sancta Sophia*, and takes much pains to make *elucidations* upon thoſe difficult places which the Doctor thought hard to be underſtood, and which he ſeems to believe will, by the pains he hath taken, appear very intelligible. I cannot but take my ſelf to be one of thoſe *indifferent Readers*, who is not by any prejudice to the man, or to the matter uncapable of judging of the ſence of what he reads: And I muſt confeſs that by Mr. *Creſſy*'s favour and direction, I had one of thoſe Books of *Sancta Sophia* preſented to me as ſoon as it was printed; which I was the more impatient to read, becauſe he had recommended it to me as a Book worthy to be read by all Chriſtians, ſince it medled not with any Controverſies, but was the greateſt help

to

to devotion in general, that had been yet publiſhed; nor did he think himſelf concerned in the commendation, ſince he always profeſſed that he was not Author of any thing contained in the Book, but of the method and marſhalling the ſeveral diſcourſes out of Papers and Notes, not enough digeſted by the death of Mr. *Baker*, who was generally eſteemed a learned and devout man; and truly I believe he might be ſo, and as I have heard (for I never ſaw him, nor did Mr. *Creſſy* I think) ſpent more time privately upon his own thoughts, than in books or converſation. I cannot deny but that I did then think that what was not very vulgarly ſaid, which was honeſt, was very obſcure and difficult to be underſtood, which I did really impute to want of capacity in my ſelf, until I read many of the particulars to others much wiſer, and in all reſpects very competent judges of ſuch diſcourſes; and when upon a full diſquiſition I found them of the ſame opinion, and that they knew not how to make any thing that was ſaid applicable to heighten their own devotions, I begun to conclude too, that what benefit ſoever others might attain by reading it (for I met with ſome women who profeſſed to have received much benefit by it)

it) I ſhould get little in taking more pains to comprehend it; and I remember it came out much about the ſame time that Sir *Henry Vane* publiſhed a Book of the ſame ſubject, *of the love of God*, *and the union with God*; which when I had read, and found nothing of his uſual clearneſs and ratiocination in his diſcourſe, in which he uſed much to excel the beſt of the company he kept, and that the ſtile thereof was very like that of *Sancta Sophia*, and that in a crowd of very eaſie words the ſence was too hard to find out: I was of opinion that the ſubject matter of it was of ſo delicate a nature, that it required another kind of preparation of mind, and it may be another kind of diet than men are ordinarily ſupplied with: And I am now the more confirmed in that judgment, by finding all Mr. *Creſſy*'s *gloſſes* which he hath taken the pains to make, to inform his indifferent Reader of the ſence of thoſe hard places, do but make the underſtanding thereof the more intricate, and that the *Commentary* is not leſs obſcure than the *Text*, and nothing is more wonderful than that the illuſtration he makes to facilitate the underſtanding of what is conceived obſcure, by the Prayer in our Churches Liturgy, (which he ſays was borrowed from

from the *Roman*, and I say was translated out of our own,) *Lord, from whom all good things come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding we may perform the same:* I say, it is strange that he does not so far discern, that this Prayer is so easie that no one pretends not to understand the perfect meaning and extent thereof; whereas he cannot but know that some men of more than common understanding profess not to comprehend the other; and therefore it is too magisterial a determination, that whosoever hath not a capacity to understand *Sancta Sophia*, is an enemy to mental Prayer, which no body can be who understands it, or in the least degree hath endeavoured to practise it: Since it is the best, if not the only way to keep the mind fixed upon the subject it is solicitous for, and the object to whom the Prayers are directed, which in the loud pronunciation of many words is, it may be, to many men the most difficult thing in the sacrifice of Prayer, especially if there be any affectation of words, which insensibly carries the mind away from what it should be intent upon, and the least moment of diversion puts a period to mental prayer, which with-

without any ſenſible motion hath a vehemence that cannot bear interruption, and as little any preſcription of method from another man.

To the perſonal reflexions and invectives againſt the Doctor, fuller of cauſeleſs paſſions, and of bitterneſs, and virulence, than I have ever obſerved in ſo little room in any book, I ſhall anſwer in a more proper place anon.

After Mr. *Creſſy* hath ſpent many pages in commending to his friends the having a good opinion of *Viſions*, and *Revelations*, and *Miracles*, and very pathetically adviſes them to read the Hiſtories of the *lives of Saints*, which the more they have done, they may probably be the leſs inclined to conform to his opinions; he profeſſes that the only ground of the *Catholick faith*, is *divine Revelation* made to the Church by *Chriſt* and his *Apoſtles*, and conveyed to poſterity in *Scripture* and *Tradition*; and we ſay that the ground of the Faith of the *Church of England* is the ſame, leaving out the two laſt words, *and tradition*; not that the *Church of England* is an enemy to, or diſclaims the uſe of *tradition*, but is not guided and governed by it, by reaſon of the

the incertainy of it: Where the *tradition* is *universal* and *uncontradicted*, we have as much *resignation* to it as they have; and therefore we do acknowledge the reception of the Scripture to be by unquestionable and never doubted tradition: and that having thereby received it, it hath in it self enough to convince the Reader that it could not be formed and invented by the wit of man, nor that it hath not been disguised or corrupted by the malice of man; and so we are possessed of the Scriptures by the same tradition that they are; and whatever they believe by as confessed a tradition, we believe likewise as well as they: But when they urge many things as necessary to be believed by the *authority of tradition*, we do not reject the *authority*, but deny the *tradition*, and say there is no tradition that will warrant it; and how fallible that pretence is, needs no other manifestation than that controversie of the *observation of Easter*, which continued half a hundred years only upon the point of *tradition* with so much bitterness and animosity; the *Greek Church* alledging that tradition was for them, and the *Roman Church* the contrary; and if tradition was so doubtful a guide in those Primitive times, when so few years had run out, what

what must it be now, when five times as many are since expired. They therefore do not deal ingenuously, who amuse *their Auditors* with telling them, that we reject *all tradition*, consider not *antiquity*, submit to no *authority*, but every man chuses a *Religion* according to his *own Spirit*: Whereas they well know that the *Church of England* doth as much respect *tradition* when it is agreed upon (as all evidence must be that is submitted to) and requires as much subjection to *authority*, and leaves as little to the *private fancy* and imagination of men, and pays as much reverence to the *Primitive Fathers* where they concur together in Opinion, as the *Church of Rome* doth; but denies any subjection to *that Church*, and believes that *her own Children* (with others she meddles not) should have the same reverence for *her determinations*, as those others have for *the Romans*; since her determinations are made with as much *regularity*, as *lawful authority*, and with the *unanimous advice* of as learned men, as by the others, of which we shall say more in the conclusion of this Discourse.

If Mr *Cressy* was not very confident that all for whom he writes, will confidently

believe all he ſays, and had not a marvellous contempt of all other perſons, he would not ſo poſitively ſay, *That when examination is made of Miracles in order to the Canonization of any Saint, the teſtimony of women will not be received*, pag. 68. and
Pag. 68. gives the reaſon for it, *Becauſe naturally imagination is ſtronger in them than judgment, and whatſoever is eſteemed by them to be pious, is eaſily concluded by them to be true*; which may likewiſe be the reaſon that his beloved *Sancta Sophia* is ſo much valued by *women*, and *his Miracles* ſo much believed by them only, and neither the one or the other in any degree regarded by any learned men of the *Roman Church*: But his averment that the teſtimony of women is rejected in thoſe caſes, is without any ground. Was not the ſingle teſtimony of the *Nurſe* the only evidence of the firſt Miracle that was wrought by his adored S^t *Benedict* in the mending the *Sieve*, or putting together the broken pieces of the *Earthen Pot*? If he were much converſant in the acts of *Canonization*, as he ought to be before he publiſhes the Rules obſerved there, he would have found that the *ſeventh Miracle* wrought by *Philip Nereus* (the Founder of the *Order* of the *Oratorians*) for which he was *Canonized*, was, that

that he cured Diſeaſes oftentimes by *his word*; as particularly in the caſe of *Maria Felici à Caſtro*; *in Monaſterio Turris ſpeculorum Moniali, quæ continua febri correpta, Philippo jubente ſtatim convaluit*: And *his eighth* was, that he cured many ſick people merely by *his apparition*; *At Druſilla Fantina, quæ præcipiti caſu proſtrata, at horribili capitis, oculorum & totius corporis colliſione, ſemiviva jacens, tribus Philippi apparitionibus mirabiliter liberatur*: And he would likewiſe have found in the *Canonization* of *Ignatius Loyala* his *thirty third Miracle* is, that of *Iſabella Monialis ord. S. Claræ*, who being threeſcore and ſeven years old, being in a very high place about buſineſs, by miſchance had a terrrible fall to the ground, with which ſhe broke her thigh, and for above forty days, *adhibitis per Medium & Chirurgum, eventu planè irrito, medicamentis*, and all hope of life being in the judgment of all, hopeleſs and deſperate, *petita tamen pia cum religione & impetrata reliquia B. Ignatii & ſuper coxendicem applicata, ſtatim ſana eſt reddita, & coxendicem & tibiam prius tumentem, atque immobilem, expedite, & ſine dolore movere cæpit, & die proxima ſurrexit, ac liberè & perfectè ambulavit.* Many more of the like inſtances he will find in the *fourth*

*Tome* of the great *Bullarium*; and without the evidence of these *three women*, these *Miracles* had been lost, which could not but contribute very much to their *Canonization*: Nor was the *Testimony of women* ever rejected in those cases, it is probable for that very reason for which Mr *Cressy* seems to think their evidence ought not to be received, *because imagination is stronger in them than judgment, and that whatsoever is esteemed by them to be pious, is easily by them concluded to be true*; and such a Confessor as Mr *Cressy* will easily perswade them to believe that many things are pious, which he knows not to be true: And in truth he hath not answered the weight of the Doctor's instance of the Visions of St *Bridget*, and St *Katherine* of *Syena*, with all the help that St *Anthony* and *Cardinal Baronius* can give him; the last of which apparently believed neither of them; and his *own addition* is much less satisfactory to any discerning person, *that no Oecumenical Council hath made a Canon with an Anathema against all those who will not acknowledge all the Revelations of S.* Bridget *to have been Divine, and the belief of them necessary to salvation, and that all that was done by the Council, was upon occasion of invectives made against those Revelations by many*

*many Catholicks to require* Joannes à Turrecremata, *to peruſe and give his judgment of them*; which being favourable, the Council approved them, ſays the Doctor, that is (ſays Mr *Creſſy*) *freely permitted them to be read, as containing nothing contrary to faith and good manners.* The *Councils* approbation was much more than that; but if it were no more, it doth not become the *Catholick Church*, or any *National Church*, to give that countenance to any new Opinion that may encourage ſuch a liberty, as he ſays is taken by many Writers to decry both the one and the other, and introduces animoſity, and uncharitableneſs between Chriſtians, which hath been notorious enough in this Particular: And ſince he confeſſes that many illuſions and fancies have been brought into the Church by pretence of ſuch *Revelations* by the ſeveral *Sects* and *Perſons* named by the Doctor; as the *Sects* of *Mendicants*, the *Authors* of the *Evangelium æternum*, and the reſt; all or moſt of which did find countenance, and exceedingly diſturb the peace of the Church, and who Mr *Creſſy* confeſſes were *Monſters* raiſed up by *the Devil* in a curſed imitation of the *graces* and *gifts* communicated by God to his devout and faithful Servants: There cannot be too

much vigilance in ſhutting all doors at which ſuch illuſions may enter, and no Body is to be blamed, who is moſt jealous of their integrity.

We come in the next place to his fifth Chapter of *reſiſting authority*, falſly imputed, he ſays, to *Catholick Religion*, *in which*, he ſays, *the Doctor doth very ingenuouſly abſolve the Catholick Church her ſelf, and lays the fault only on the principles and practices of the Jeſuitical Party.* Indeed the Doctor cannot but abſolve the *Catholick Church* from that reproach, except he thought all *Chriſtian Churches* liable to it; but he is far from abſolving all *Catholicks* of the *Roman Church* from *rebellion*, excepting only the *Jeſuits* (though he inſtances moſt in them, becauſe the Books which moſt defend it have been written by thoſe of that Society) but nothing can be ſtranger than that Mr *Creſſy* ſhould ſo magnifie the general obedience of all *Roman Catholicks*, that none of them were ever in *rebellion* againſt the *King*, or his *Father*, when he knows very well, and hath ſome marks of it, that the whole *Iriſh Nation* (very few perſons of honour excepted) joined in *rebellion* againſt the *King*; and but for *that rebellion* neither *Presbyterian*,

*Independant*

*Independant* or *Anabaptiſt* had been able to have done any harm in *England*. For the *Scots rebellion* was totally ſuppreſſed, and their *Army* disbanded before the *Iriſh rebellion* begun: It was that which produced all the miſchief that ſucceeded in *England*, and gave thoſe *Sects in Religion* opportunity to bring in their confuſion to the deſtruction of the *Church* and *State*, with ſuch barbarous circumſtances as are too horrible to *repeat*, though they can never be *forgotten*: Was not that Rebellion begun, and carried on intirely by the *Kings Roman Catholick Subjects*? Was there one man but *Catholicks* who concurred in it? and did they pretend any other cauſe for it but *Religion*? at leaſt when they had the ſatisfaction they deſired, in whatſoever elſe they pretended, did they not continue it ſtill under *pretence of Religion*? Was not the *ſecular* and *regular Clergy* equally engaged to ſupport it? And did not the Pope himſelf contribute to it, if not contrive it? And was not himſelf in the perſon of his *Nuncio Rinnuccini*, *General* of the *Rebels*, both by Sea and Land? And can there be a greater manifeſtation that the *Catholick Roman Religion* it ſelf favoured *Rebellion*, than when their *Head* of their *Church*, and all *Eccleſiaſtical Orders* joyned, and concur-

red in it? And it cannot but be obſerved, that though the *Iriſh* for ought appears, only carried on, or were active in that *Rebellion*, there was not any *Engliſh Catholick* that made any publick profeſſion againſt it, nor did one *Engliſh Prieſt*, *Secular* or *Regular*, manifeſt his deteſtation or diſlike of it by any publick Writing: And how much they favoured it in private diſcourſe, there wants not abundant evidence: All which ſhould be *forgotten*, as it is *forgiven*, before there be ſuch *loud Encomiums* publiſhed of the never-failing *obedience* of the *Romiſh Catholicks*, and the *Records* of later *rebellions* in *France*, as well as thoſe of the *League* ſhould be razed out. It is to be wiſhed rather than hoped that the *profeſſion* of *Chriſtian Religion* in any Church had that impulſion in it as it ought to have, that it preſerved the Profeſſors of it from entring into *rebellion*, and the practice of any other iniquity: Yet it may be truly ſaid, that there were very few who did ſo much as pretend to have a reverence for the *Church of England*, that were ever active in the *late rebellion*: How far the fear and conſternation men were in, forced them to ſubmit to that torrent which over-bore them, ought not to be imputed, ſince it overwhelm'd multitudes of all profeſſions,

ſeſſions, who heartily abhorred thoſe that they were compelled to obey.

It is a great inſtance of Mr *Creſſy*'s good temper, if it be of his *ſincerity*, that he is ſo ſolicitous to purge the *Jeſuits* from the imputations which are more particularly caſt on them: I believe they did not expect it from him, who is not thought to agree with them in all which they account *fundamental*: Yet truly the excuſe he makes for them, is ſuch, as if he invited men to keep up their prejudice againſt them: *That foraſmuch as concerns the unſafe Antimonarchical Doctrine contained in thoſe Books cited by the Doctor, it is almoſt a whole Age, ſince that they have been by their General forbidden under pain of Excommunication, and other moſt grievous cenſures to juſtifie them, either in writing, preaching, or diſputing,* &c. Mr. *Creſſy* ſpeaks much of *retractation*, and ſays well, *That they who by writing or otherwiſe have publiſhed ſcandalous Doctrine, which hath corrupted other men, do not do their Duty in being ſilent, and giving over to do that which will be no longer ſafe for them to do, but that recantation and retractation is neceſſary, that they may be known to be no longer of the ſame mind.* Is there any man of the *Society* that hath written

ten againſt that *Anti-monarchical* Doctrine, who hath endeavoured to confute *Cardinal Bellarmine*, or *Mariana*, or *Emmanul Sa*, or any of the reſt? Is not *Bellarmine*'s Book of the power of the *Pope* over *Kings*? are not all the other Books to be bought at every Stationer's Shop? Who knows any thing of the *General*'s Warrants but themſelves? It was known to, and permitted by the *Pope*; that is, the *Pope* was willing when their Books were out, that they ſhould be quiet, and write no more, which would excuſe them for not anſwering thoſe Books, which *Catholicks*, as well as *Proteſtants*, ſhould write againſt them; and that they might not enter into diſpute with the *College of Sorbon*, which deteſted their Principles: He ſays, *It is well known that in this point, Princes and States are generally become more clear-ſighted, and more wiſe than formerly they have been, and by conſequence the Court of* Rome *alſo*. It is indeed well known that the *Court of Rome* adheres ſtill to its own *Principles*, though they do not think fit to put Princes in mind what they are; well knowing that all their *Bulls* and *Interdictions* and *Abſolutions*, how long ſoever ſince publiſhed, are ſtill in the ſame force and vigour, as they were the firſt hour of their publication; and it

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is very few years since, that upon an occasion of some consultation between the *secular* and *regular Clergy* of *Ireland* to present an Address to the *King*, in testimony of their obedience, in which they disclaimed any *temporal authority* to be in the *Pope*; the *Court of Rome* was so alarm'd by it, that Cardinal *Barberine* writ to them to desist from any such *Declaration*, and put them in mind that the *Kingdom of England* was still under *Excommunication*; and since that time, the *Pope* hath made *many Bishops* in *Ireland*, which his *Predecessors* had forborn to do from the death of *Queen Elizabeth*, to the Year One thousand Six hundred and Forty; and this is the clear-sightedness and wisdom that the *Court of Rome* is lately improved in.

But he doth assure you, that *if an Oath were framed free from ambiguity, and without odious Phrases inserted in it (wholly unnecessary to the substance of it) the Jesuits would not make any scruple of joining with their Catholick Brethren in it:* Alas! what authority hath he to assure us this? He knows very well that the *Society* will not trust him to frame such *Oath*; and that they and he differ very much in their *judgments* in that Point; and of all men, M^r *Cressy*

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is the moſt unfit for ſuch an undertaking: He cannot forget that ſhortly after he deſerted the *Church of England*, and publiſhed his *Exomologeſis* (which in compariſon of all that he hath writ ſince may be looked upon as a *modeſt Book*,) he did in that Book publiſh a Proteſtation or Subſcription, which all the *Roman Catholicks* in *England* would be willing to take; and in truth it did not differ much in ſubſtance or ſence from the Oaths which are enjoined by the Law; and no doubt he would have taken it himſelf; and did then believe that all other *Catholicks* might have taken it likewiſe: But within a ſhort time all that impreſſion of that Book was bought up, or otherwiſe procured; and a *ſecond Edition* of it publiſhed, wherein there were very many *ſubſtantial alterations* and *additions* from what was in the *former*; the *Proteſtation of Duty* and *Obedience*, which was in the *firſt*, was totally left out in the *ſecond Impreſſion*, it being not thought a fit Obligation for the Catholicks to enter into: The Diſcourſe he had made of *Purgatory* was likewiſe left out, for he had miſtaken the tenent of his *new Church* in that particular: Many other alterations were made, as muſt be confeſſed by any man, who will take the pains to examine *both Editions*:

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There were alſo many *additions*, eſpecially of *reproaches* againſt the *Church of England*, and many *bitter* and *virulent expreſſions* againſt the *Clergy* of *that Church*: And I know a perſon who meeting with Mr. *Creſſy*, expoſtulated with him upon all thoſe Particulars; and asked him how it came to paſs that thoſe were left out, when his Book had been firſt licenſed by Dr. *Holden*, and *another Doctor* of the *Sorbon*, and why the other calumnies were added which ſo much reflected upon the *Clergy*, contrary to what in his own Conſcience he knew was true: to all which he anſwered with *paſſionate proteſtations*, that he never knew of one or the other till he ſaw the *ſecond Impreſſion*; that his *Superiours* were offended at the *firſt*, in which there were ſome miſtakes, and that he had intirely left it to their diſcretions to do what they ſhould think fit upon it; whereupon they had cauſed it to be reprinted as it now ſtood, without at all communicating with him; which it ſeems being a cuſtom amongſt them, gives me yet ſome hope that the very *unuſual paſſion* and *incivility* that runs through *this Diſcourſe* may be added by the *appointment* and *direction* of ſome *Superior*: Since he is not ſo much altered in his *face* or *habit* from

from what he was, when he was thirty years of Age, as he is from that *modesty* and *gentleneſs* of nature, and *ſmoothneſs* and *civility* of Style, if all the expreſſions in his Book are his own, from the time I knew him, and had converſation with him: But he finds it much eaſier to revile than anſwer any Books the Doctor hath writ in any time: Nor can his Opinion be doubted of the *Oaths of Allegiance* and *Supremacy*, both which he hath often taken, and as often declared his deteſtation of the *Covenant*, which Mr *Creſſy* will never be able to prove he ever took: And if *he* had, it could not be wondered at, ſince by the Age he was of when he publiſhed his Book in Defence of *Archbiſhop Laud*, (which ſome, who knew it well, aſſured me to be but twenty eight years:) I cannot ſuppoſe him to be, when the *Covenant* was firſt appointed to be adminiſtred to all *Scholars* in the *Univerſities*, above the age of thirteen years, if ſo much; and cannot be conceived to be at all inſtructed in the Principles of the *Church of England*, which had been long before that diſcountenanced and ſuppreſſed: And no body doubts but that there are very many reverend and learned perſons, who have now great and unqueſtionable affection and zeal for *that Church*,

*Church*, who did in their minority, and under that accurſed and tyrannical Government, take that *lewd Covenant*, and whoſe affection and Zeal is not the leſs for having taken it: But of all men it leaſt becomes Mr *Creſſy* to put them in mind of the *Oaths of Allegiance* and *Supremacy*, when himſelf broke from the Obligations of them, and his own Subſcription, though he was near, if not full forty years of age when he laſt repeated thoſe Obligations; and himſelf acknowledges that the Doctor had the courage, even in thoſe ill times, to write againſt all the Religions which were then profeſſed, and countenanced, in his *Irenicon* that he is ſo angry with: And I do profeſs that I am not of the Doctor's mind in all things which he ſays in that Book; yet as Mr *Creſſy* will never undertake to confute it, ſo I am not ſorry that no Body elſe hath gone about to anſwer it.

I will not accompany Mr *Creſſy* in his uncharitable paſſion, which every expreſſion how lawful ſoever, that he diſlikes, kindles in him, by treating others as he doth *Archbiſhop Cranmer*, whoſe memory will be preſerved, as of a moſt *worthy Prelate*, and *glorious Martyr*, notwithſtanding the foul imputations he is pleaſed to caſt

caſt upon him: Yet I muſt tell him, that if that *unhappy* and *ill-adviſed Queen* (who had juſt reaſon to be offended highly with that *Archbiſhop*) could have found that the Law would have condemned him for Treaſon, ſhe rather deſired to have had him *hanged* for a *Traitor*, than to have him *burned* for his *Religion*, ſince ſhe wanted not other inſtances enough of her ſeverity in that kind; But the Law would not extend to ſerve her turn that way; if it would, no body would have blamed her for having proſecuted him with the utmoſt rigour, whereas many good men then did, and ſince have for proceeding the other way with him. It is not new to find thoſe who have been adjudged *Traitors* by the Law of the Land, looked upon in his Church as *Martyrs*, which he well knows is the caſe of ſome who were executed for the *Gunpowder-Treaſon*: But he will anſwer, that is no act of the *Church*, which hath never declared them *Martyrs*; it may be ſo, and it is as true, that the Church hath in ſome times *Canonized* thoſe who were *by Law* known to be guilty of *High Treaſon* (though not executed for it) as *Saints*; for whoever underſtands the Law as it was in thoſe days, cannot doubt but that *Thomas Becket* was guilty of *High Treaſon*,

*Treason*, and might legally have been proceeded against for it, as he was condemned afterwards for it; though the assassination of him was in no degree warrantable, or to be excused: Many other examples of the same kind may be given; however it is a very sorry exception that Mr. *Cressy* takes to *Archbishop Cranmer*'s subscription of his opinion, that he remits the judgment thereof wholly to the *King*; So, says he, *a final judgment both touching Government and Doctrine is by the prime Bishop referred to a King of about nine years old, a great glory surely to the English*: Which is a suggestion below the Wisdom and experience of Mr. *Cressy*, who cannot but know that in all *Kingdoms hereditary*, that *the King* is not *less King* for being but nine years of age, and that all sentences and judgments are as much referred to him then as when he is at full age; and the transactions are concluded in the same method and formality as they would be then: As that opinion of the Archbishop was considered by the *Privy Council*, and whatsoever was done afterwards, which was not in all particulars agreeable to that opinion, was concluded by the *Parliament*. Nor is he much graver in his Comical discourse of the *Kings Title* of being *Su-*

*preme Government of the Church of England*, (for he knows that *head* is not in the *title*, though if it were, it would be of no other signification) that the King may thereby *ordain Bishops* and *Priests* himself, which he well knows the *Crown* always disclaims, and the *Church* never admitted, but knows very well that the King hath as much authority to appoint and authorize those who shall do both within his own dominions, as the *Pope* (who doth neither with his own hands) hath in his own Territories, or others, where, by the consent of the Princes, he hath that jurisdiction.

I shall say nothing in defence of the *Hugonots* of *France*, of whose communion I do not profess my self to be; they are of age, let them speak for themselves; yet I may say that I do not comprehend how *their Confession of faith obliges them to be Traitors and Rebels whensoever the honour of God (which*, he says, *is the defence of their execrable Religion) is concerned*; and it cannot be denied, that there have been *many rebellions* in *France* by the *Catholicks*, since there have been any in which the *Hugonots* joyned; who for these many years have given *great testimony* of their *signal affection*,

*fection*, and *fidelity* to the *King*; and when they were known to have *temptations* which many *Catholicks* did not reſiſt: And Mr. *Creſſy* knows that there are many very learned men amongſt them, whoſe lives are not reproachable, and whoſe writings for the learning contained in them, and the modeſty with which they are repreſented, are thought worthy to be anſwered by the *reverend Biſhops* themſelves, and other eminent and learned *Catholicks*, who are contented to anſwer their Arguments and their Allegations with all poſſible candor and condeſcenſion, and without any bitterneſs of language; and therefore I cannot but lament on the behalf of our *Nation*, and *our manners*, and of the *Engliſh tongue*, that the *good ſpirit of France*, and the *urbanity* that is there uſed in handling Controverſies in Religion, hath not made greater impreſſion upon Mr. *Creſſy*, who hath lived ſo many years among them, as might well have diſpoſed him to have followed their example, and might have convinced him that *rudeneſs of ſtile* and *impetuoſity of words* in contradictions of the higheſt importance which can relate to *Religion*, are not eſſential to the being a *good Catholick*; and ſince he urges the great *liberty* the *Hugonots* en-

joy in *France*, as an argument againſt the *ſeverity* (he will call it by a worſe name) of the *Laws* of his *Country*, which forbid any exerciſe of the *Romiſh Religion* in the Kingdom; he will not take it ill that I put him in mind, that as the *Hugonots* have great obligations to his moſt *Chriſtian Majeſty*, their true and lawful King, for his *clemency* and *juſtice* towards them, in defending and protecting them in the enjoyment and poſſeſſion of all thoſe rights, priviledges and immunities which are granted to them by the *Law of the Land*, ſo they do enjoy no more liberty than by that Law is due, nor can it be taken from them without a bare-faced violation of the Law, which is of no more force to defend the *Subjects* in their *other poſſeſſions*, than it is to defend the *Hugonots* in the *exerciſe of their Religion*, and yet with all this right and legal title to protection, no *Hugonot* in *France* dares revile the *Biſhops* or the *Magiſtrate*, much leſs the *Religion* that is eſtabliſhed there; nor mention *the Laws* without *reverence*, or do any thing that is *ſcandalous to the government*, or that is not *allowed* by the *Law*; whereas a *Benedictine Monk*, who by being ſo hath *renounced* his *ſubjection to his King*, by chuſing *other Superiours* for himſelf, with obedience

to

to whom, his obedience to the King is inconsistent; who hath *deserted the Religion*, and the *Church* in which he hath been educated, and to which he hath vowed subjection, (and in that respect cannot but be less acceptable than those who have never been subject to it) who is so *obnoxious to the Laws*, that he cannot securely live one day, or set his foot in *England*; notwithstanding all which this man hath the courage to enter into it, publickly to *defie the Laws*, *traduce the Government*, *treat the Bishops*, and the *reverend Clergy*, and the *Christian Religion* that is *established* there *by Law*, and all the *Professors* of it, with those scoffs, and derision, and contempt, as if they were *Turks* and *Pagans*, and if he had a warrantable mission to convert them, would not yet in common prudence and discretion become him, and seems contrary to any good and Christian intention; and all this while in his triumphant stile, as if he had subdued all *Protestant Churches*, he complains lamentably of the cruel *persecution* against *Catholicks*.

God be thanked the King hath many good *Catholick subjects* of another temper of spirit, who with all duty acknowledge the goodness and indulgence of the King,

in permitting them to live with that eaſe and ſecurity that they have enjoyed from the time of his *Majeſties bleſſed reſtoration*, without any diſtinction between them, and any other of his Subjects; and deſire nothing more than the continuance of the ſame eaſe, and protection, and take care to provide, and warily entertain *Confeſſors* of the ſame *humble* and *grateful ſpirit*. Is there one *Roman Catholick* in *England* of the *Laity* or the *Clergy*, that hath ſuffered in the leaſt degree in his Perſon, or his Eſtate, for being a *Roman Catholick*, (whether many have not gotten by it, who would not have been conſidered under any other title many men do doubt) ſince the time of his Majeſties bleſſed reſtoration? Did they ever enjoy the like tranquillity for a quarter of that time ſince the *Reformation?* The King looked upon many of them, as perſons who had deſerved well from his *bleſſed Father* and *himſelf*, which cannot be denied, and upon the reſt as *good Subjects*, and upon all of them as men who had *ſuffered with him*, if not for him, in the late barbarous times of *Uſurpation*: His Majeſty graciouſly remembred the humanity he had found in many *Catholick Countries*, and from ſome *Catholick Princes*, who always beſought him not to be ſevere

ſevere to his *Catholick Subjects*, when God ſhould reſtore them to his protection; and it was not agreeable to the gentleneſs and clemency of his Majeſties nature, when he pardoned all the breach, and contempt, and violation of the Laws, almoſt to the higheſt and fouleſt tranſgreſſors, upon his arrival to awaken thoſe Laws for the deſtruction of his poor *Catholick Subjects*, which upon the matter had ſlept even in that *ſeaſon of Tyranny*, though a more arbitrary power had been exerciſed for their ruine, as well as for theirs who had been moſt active and faithful to him: And the *whole Nation* was as well content with that his Majeſties lenity, and did not think it reaſonable that the general and univerſal joy, which filled the hearts of all men with the bleſſing of the Kings return, ſhould be eclipſed or interrupted by the tears and ſighs of their *Roman Catholick* neighbours, and that they who had born their full ſhare in the late perſecutions, ſhould undergo new vexations by the exacting thoſe penalties which they were liable to, by Laws which had been neceſſary to be provided againſt them in times wherein there was more cauſe to be jealous of them, than they hoped there was, or would be hereafter: This cannot be

denied to be the case of the *Roman Catholicks* in *England* for many years after the Kings return, until the rude and boisterous behaviour of some of them disturbed the happy calm they all enjoyed, and the vanity and folly of others made that ill use of the Kings bounty and generosity towards them, that they endeavored to make it believed that it proceeded not from *charity* and *compassion* towards their *persons*, but from *affection* to their *Religion*, and took upon them to reproach the *Church of England*, and all who adhered to it, as if they had been in a *condition* as well as a *disposition* to oppress it, and to affront and discountenance all who would adhere to it, and so alienated the affections of those, who desired they should not be disquieted; and kindled a jealousie in others, who had believed that they were neither able or willing to disturb the publick peace, to think that they were willing to attempt it, and had more power to compass it than was discerned: This hath changed the face of that affair, and even compelled his Majesty to with-draw that countenance from them, that he was willing should have been more propitious to them, if they had known how modestly and innocently to have been happy under the

the ſhadow of it; and this miſchief the wiſeſt and the ſobereſt *Catholicks of England* have long foreſeen would be the effect of that *petulant* and *unruly ſpirit* that ſwayed too much amongſt them, and did all they could to reſtrain it; and Mr. *Creſſy* ſhall do well to revolve how much he hath contributed to this ſtorm, which ſeems to have a little ſhaken the repoſe they were in, and to take heed that the *Catholicks* of *England* may not undergo more prejudice from the diſtempered carriage and behaviour of him and two or three more, (for no body is incenſed againſt thoſe who with gravity and ſobriety defend and maintain the Religion they profeſs) who have contracted a *ſcurrilous ſtile*) that hath been long laid aſide, and declined in ſuch debates) to exalt themſelves in againſt the Religion of the Kingdom, and thoſe who are obliged to defend it, than could be brought upon them by any combination of the *Presbyterians* and *Independents*, whom they do likewiſe as unskilfully to their purpoſe irreconcile to them, as if they could *ſubdue* the *whole Kingdom*, and ſo care not whom they provoke. If the noiſe, and clamour, and evil-ſpeaking of theſe men do awaken the ſleeping Laws to take that vengeance upon them that they

were

were ordained for, and which yet remain in that drowsie posture, that their own modesty may reduce them to the *manners* of *Gentlemen* and *Subjects*, or if the *Kings mercy* continue as obstinate toward them, as their *guilt* and *provocation*, so that he thinks fit still to abate the sharp edge of the Laws towards them, in which very few men wish his Majesty less merciful, there are still *other Laws* which the dignity of his Government will not suffer him to restrain, and which are provided to vindicate those who do their duty, from the extravagant passions and insolence of those who observe no rules of *good behaviour*, and of *peaceable conversation*: And what may be inflicted upon them of this kind, will be unpitied by all *good Catholicks*, and will never be thought a *persecution* of their *Religion*; and it may be their *Superiours*, at least upon their observation to what ill use they put their tongues, may exact from them that *silence*, for cherishing whereof, their *Order* was first instituted, and hereafter only imploy such in their *missions*, as may return to them again without doing them any harm, or bringing prejudice to the Religion they profess.

Mr.

Mr. *Cressy* thinks he hath a wonderful advantage against the *Church of England*, because, he says, *he can find no religious Orders in it, he cannot hear so much as of one single person whom he might call a Fanatick, for leaving the flesh, and the world, to the end he or she might intirely consecrate themselves to God in solitude and exercises of spiritual prayer, and mortification; and if God should call any one to such a state of life, there is an utter want amongst them of instructors, or instructions proper for it.* I will not enter into any discourse of the benefits, or inconveniences, or ill uses which are too often made of those *Monasteries* and *Religious houses* of the *He's* and the *She's*: I have nothing to say against them, nor do I doubt that there are amongst them many persons of *great learning* and *vertue*; and therefore I shall say no more, but that most *Catholick Kingdoms* think the number of them too great, and frequently forbid the erecting more of them, and the *Popes* themselves have done the like in *Italy*, and have dissolved many of them; but I may say (which is as much as is necessary to say) that we have no cause to lament the absence of them in *England*, since any defects which arise by the want of them,

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is so abundantly provided by the *noble Colledges* in both the *Universities*, and the great *Free-Schools* all so plentifully endowed, not only for the good *education of Youth* in all principles of vertue, piety, and good literature; but for the support of them after they are bred, in the improvement of their parts for the service of the *Church*, and of their *Countrey*; insomuch, that it may be truly said that more *Scholars* are liberally maintained upon the sole charge and charity of the several *Founders*, and greater emoluments assigned for the encouragement of learning in *England*, than can be said of any Kingdom in *Europe*, how much larger and richer soever; and I believe the *Common-wealth of Learning* in all other parts doth think (and with great reason) that all kinds of Learning are at this day in as great a heighth and perfection, as they have been in any age in any *Kingdom of the World*; and Mr. *Cressy* cannot forget, though he doth not care to acknowledge, that himself had his education in a *Religious House* founded by *Walter Merton*, where he received a much more liberal and bountiful education, and support, than he hath ever had from S. *Benedict*; and from whence he brought more learning than he hath found in any other place

place that he hath since inhabited, or I doubt than he hath yet about him. In this *Religious House*, where I think he lived as many years as he hath done since under a *worse discipline*, he had opportunity and obligation to consecrate himself to God in as much *solitude* as would contribute thereunto, and to exercises of *spiritual Prayer* and *mortification*: He was as much bound to *chastity*, and to all kind of *temperance* as the *severe Rules* and *Statutes* of a *magnificent Founder* could oblige him; and which he was likewise *sworn to observe*: And I believe he underwent as severe, and a much more beneficial *Novitiate* there (in which *silence* likewise was a part of the *mortification*) as he did afterwards at *Douay*, for I saw him in both those: It is very true, there, and in all other Colledges, if they found that the obligations they were under, were stricter than they could submit to, they are at liberty to quit those benefits their *Founder* hath bequeathed them, and to dispose of themselves according to their inclinations, otherwise they may enjoy the other to their lives end, as very many do, who prefer that *solitude*, before the *pleasures* of the *World*: It is very true that the *Church* and *State of England* did by observation and expe-

experience find, that *vows* did not make people *chast*, who would not be restrained by *conscience* of their *duty to God*, and that those actions were not worthy the name of *vertue* and *piety*, (I speak still only of our own Countrey) which were the effects of *force*, and *want of opportunity* to decline them. In a word, the practice they had too much testimony and evidence of, made them conclude that the *mischief* from those inclosures, constraints, and vows was greater, and more apparent than the *benefit* and *advantage*; and so they thought not fit to restrain that *liberty* which *God* and *Nature* did allow to all those persons who would decline the profit of those *Communities* in which they were possessed of them, and betake themselves to another condition of life: And I doubt not but Mr. *Cressy* knows that many *learned Catholicks* have always been, and still are very averse to those *vows* and *inclosures of Women*, which seems not to be much favoured by the Church it self, the constitutions whereof require a greater number of years than are now required before they receive the vail, and whether the scandalous lives of many *Religious men* abroad brings not a greater *prejudice* to the Religion they professe, than their habit and vows brings *ho-*

*nour*

*nour* to it, I leave to his obſervation.

The other defect he finds in our Church of want of *inſtructors*, and *inſtructions* for thoſe, in caſe God ſhould call any one to ſuch a ſtate of life in *ſolitude* and exerciſes of *ſpiritual prayer* and *mortification*, is yet more ſtrange. Without doubt if God doth in truth call any one to ſuch a ſtate of life, he will not leave him deſtitute of inſtruction and inſtructors, and he may be very confident if he finds neither of thoſe, that God hath not called him: Sure Mr. *Creſſy* cannot forget the names of very many perſons, it may be both *men* and *women*, with whom, and in whoſe converſation he had the honour and the happineſs to ſpend many years of the moſt innocent part of his life; from whoſe grave and learned information, and excellent example he might have led a life more uſeful to God, his Countrey, and himſelf; and in which he would have had leſs to anſwer to all three, than that which he hath ſince by worſe counſel and example given himſelf unhappily to. And for Books I ſhall not ſupply his Catalogue with the names of many more of the ſame kind, which he might as well have mentioned, but I ſhall

put

put him in mind of the excellent, pious and devout *Sermons*, which are constantly preached in *that Church*, much better I believe than he hath heard in any other language; and there was no restraint upon him, but if he had liked other *Books of devotion* better, he might have read the life of *Mother Teresa*, that abounds in those *visions* he admires, and that *mystical Theology* he delights in, and even his own *Sancta Sophia*, if any other man would have taken the pains to have put it together, in that Colledge he was bred in, with the same liberty he hath done either ever since: sure *good Books* are not wanting in that *climate*. For *Miracles*, whereof he says, *we do not pretend to one, not so much as the curing a Tertian Ague, to testifie that our Reformation is pleasing to God*: I shall say no more than I have done: We have *not many* to boast of, and very *good Catholicks* think they boast of *too many*, and would be glad to be without the mention of most of them; and I do believe that very many pious men of *his Church* do believe that the restoration of the *Church of England* from that dust and ruines, to which the barbarity, impiety, and sacriledge of the *late rebellion* had exposed it, and in which the *Roman Catholicks*, his Majesties *own Subjects*

more

more delighted and triumphed to ſee it almoſt buried, than any *other Catholicks* did, is a *greater Miracle* of God's Mercy, and Power; and if we make our ſelves worthy of it, even a teſtimony of his being pleaſed with it, than all thoſe, of which they brag ſo much, are an evidence that he is pleaſed with what they do. I have never had the luck to ſee his *Church-Hiſtory*, which he is offended with the Doctor for ſtyling a *great Legend*, which he knows is the ſtyle given to thoſe Collections in all Languages, and he challenges the Doctor more ſcornfully to give to the World a pretty *little Legend* of his *reformed Saints*. The Doctor could very well have given him as large a Liſt of as extraordinary perſons of moſt profound learning, and moſt exemplary lives of the *Church of England* ſince the *Reformation*, as any other *Chriſtian Kingdom* can ſupply him, who it may lawfully be preſumed ſince their deaths have enjoyed thoſe *ſacred manſions* of bliſs, which God hath prepared for thoſe who pleaſe him; but we are not aſhamed that our Church is too modeſt to confer the ſacred *title of Saints* which God hath reſerved to his own only diſpoſal, for them to whom he had before aſſigned ſuch a proportion of Grace as is anſwerable to that

high ſtation; and doth not receive the advice, nor communicate the power in that Particular, of or to any perſon or juriſdiction upon Earth; yet it ſhall be glad, and doth pray that all ſuch whom the *Church of Rome* hath preſumed to call to that honour, without any ambition or privity of their own, may really enjoy the ſame: And we do not in the leaſt degree apprehend the diſpleaſure of God Almighty upon *our Church*, becauſe it doth with all humility, and after all poſſible endeavour to be capable of his favours, leave the *diſpoſal* of all the *Places*, and *Offices*, and *Employments* in his *own houſe*, to his own gracious *will* and *pleaſure*: And though we do not pretend to know ſo much of their *modern Saints*, as to think that they were of the *ſame Religion* with us: Yet we do preſume to ſay that the *primitive Saints* and *Martyrs* were all as much *our Saints* and *Martyrs* as *theirs*; that is, that we are as much of the ſame Faith with thoſe, as they are: We are as firm in the *Apoſtles Faith*, who were the *firſt Saints* and *Martyrs* of *Chriſt*, as they can pretend to be: We adhere as much to all the *Doctrine* they taught, and endeavour to practiſe all the *Duties* which are enjoined by them, as ſincerely and diligently as they do. During the

the twelve perſecutions, which were the times when thoſe prodigious *Armies of Martyrs* for their numbers were levied, it may lawfully be preſumed that very much the *major part* of them (for thoſe perſecutions raged much more furiouſly in the *Eaſt*, than in any part of *Europe*) never heard of the *Church of Rome*, none of them profeſſed to have any Opinion in which we differ from them. The *firſt* and *only ſubject* of their *Martyrdom* was, that they loudly avowed the *birth*, *paſſion*, and *reſurrection* of our *Saviour*, and their peremptory refuſal to *offer ſacrifice* to, or to *acknowledge the power* of the *Pagan Gods*; and the *laſt* would have excuſed them, and preſerved their lives, whatſoever they had thought of the *other*; ſo that there was no other Point of controverſie in iſſue, but whether they were *Chriſtians*, and their *marvellous*, and without doubt *Divine courage* in affirming that, and aſſerting that Doctrine ſo ſoon after they were informed of it, and before they were acquainted with any other operation of it, than in their courage to lay down their lives for it, was the whole *ground* and *merit* of their *Martyrdom*: For according to the beſt evidence we have of thoſe *dark times*, and of that *darker affair*, we may

reaſonably believe that many thouſands of thoſe *bleſſed Martyrs* loſt their lives within a day, an hour, or leſs time, according as the wild and brutiſh rage of the *Judge* could find ways for their torture and execution, after the moment of their converſion, in which the *ſpirit* and *zeal* of the *new Chriſtians* to dye for their Faith, was little more ſtupendous than the *implacable rage* of their Perſecutors was, in the vindication of the honour of their *Pagan Gods*; for which the *Husband* condemned his *Wife*, the *Father* his *Son*, the *Brother* his *Brother*, and *all relations*, thoſe who were *neareſt* and *deareſt* to them, to the moſt exquiſite torments that could be deviſed. *Tantum Religio potuit ſuadere malorum!*

How the *Church* of *Rome* comes to ingroſs all *theſe Saints* and *Martyrs* to themſelves as their *peculiar Patrons* and *Advocates*, an evidence cannot eaſily be comprehended, except they conclude, that becauſe they have a power to make, or to declare Saints, they have likewiſe a power to appoint them what they ſhall do after they are Saints, which is a *ſpecies of Logick* they make often uſe of to many purpoſes: For our parts we have as much reaſon to be confident of all the *good offices* they can

can do us in *Heaven*, as the others are; but becauſe we do not know what their *province there* is, or whether there be ſuch a *line of communication*, that they know what we would have them to do for us, we acquieſce in a *profound veneration* of their *lives*, and of their *deaths*, and a *full confidence* that they do enjoy the reward of both, without importuning them by any *particular addreſs* of our own in our behalf; having an aſſurance in our ſelves, that they will do us all the good they can, though our ignorance knows not how to ask it from them, and this is all that *our Church* informs or inſtructs us of our Duty and behaviour to Saints. And Mr *Creſſy* will not take it ill that I tell him, if his *Church Hiſtory* conſiſts in the lives of any *Welſh Saints* and *Martyrs*, or of thoſe who were before the year *ſix hundred*, as there were many more before than there were after, he cannot reckon thoſe to belong to the *Church of Rome*, ſince he well knows that before the arrival of *Auſtin* the *Monk* in *England*, there had never been mention there of the *Biſhop of Rome*, but moſt of the *Chriſtians* had been long before driven into *Wales* by the tyranny and power of the *Pagan Saxons*, who ſpent their time more profitably by ſubduing the other parts of

the Kingdom, than they could have done by purſuing them into thoſe Mountains and narrow retreats, where they could better have defended themſelves: So that the *Britiſh Chriſtians* remained for ſome time, in ſome quiet in thoſe Parts, and lived under the direction of their *Biſhops* and *Prelates* in the exerciſe of the *Chriſtian Religion*, according to the inſtitutions which they had received from their firſt Planters; and after *Auſtin* came into this Iſland with a worthy, and no doubt a very pious intention, and God bleſſed him ſo much, that he converted a *Pagan King*, and moſt of his Subjects, who were at that time only they who lived within the Circuit of *Kent*, which opened a door to him, and thoſe who ſucceeded him for a larger converſion, for which his, and their name ought always to be mentioned with reverence and gratitude, as bleſſed inſtruments God uſed for the good of the Nation, though they were not the *firſt Planters* of *Chriſtianity* in the *Iſland*, as M^r *Creſſy* well knows; and that when *Auſtin* deſired to confer with the *Britiſh Chriſtians*, and had two ſeveral meetings with their *Biſhops* and *Prelates*, they were ſo much offended with the Propoſition he made to them of their *ſubjection to the Pope*, that they did not

not only positively reject that, but would not consent to change the course of their observation of *Easter*, in which they had always concurred with the *Eastern Christians*, nor yield to any thing else that he proposed, lest they might be thought to have any respect for the *Pope*: So that I say, if *his Saints* are before the Year *six hundred*, he hath no claim to them, but must either be content to be without their *merits* and *miracles*, or that we may have an equal share with him, upon our joynt stock of Christianity, and I hope he hath not in his History inserted the Lives or Miracles of any, which have been left out as exploded upon the reformation of more *ancient Legends*.

Methinks Mr *Cressy* seems to imitate the example of angry women, who think it lawful to give worse words than they receive, which is the natural progress of choler; he provokes first the Doctor by reproaching him with the number of *Fanaticks* amongst us, to tell him, that there is *Fanaticism* likewise in many of their Church, and so mentions the Visions and Revelations, and Miracles in many persons of great esteem amongst them, and by those pertinent instances puts him into

great wrath: and he again to be revenged on him will no longer be contented that we have too many *Fanaticks* in the Church; but will prove that the very *nature* and *eſſence* of *our Church it ſelf*, and *our Religion* is *pure putid Fanaticiſm.* A man would have expected upon this undertaking that he ſhould preſently have ſingled one of the Articles of the Church that is ſo founded, but that would have held him too much to the Point, and reſtrained him from thoſe wandrings with which he is ſo delighted; that would withhold him from falling upon the perſon of the Doctor, or upon the *Presbyterians* and *Independents*, with whom no Body can blame him for being angry, for they drove him from the Church, by driving him from his preferments in the Church: And from this Charge upon the Church, without any one inſtance he falls again upon the *Presbyterians* and *Hugonots of France*, and reckons up ſome of the Opinions they hold, and maintain, and then ſays *(pag.* 94.) *That he muſt take the boldneſs to tell him*, (a great boldneſs indeed) *that the Doctor himſelf does hold the ſame, and if he denies it, it is becauſe he is ignorant of what paſſes in his own mind.* Now the Doctor muſt be loſt, for if his own denial cannot abſolve him from

Pag. 94.

from being concluded to be of an Opinion, and Mr *Creſſy* knows better of that which the Doctors ignorance keeps him from diſcerning, of what paſſes in his own mind, he is to blame if he doth not lade him with all Opinions which he wiſhes he would owne: But to prove this intricate averment, like a *great Magiſtrate* he takes upon him to adminiſter many Queſtions to him, and kindly to make anſwer to them on his behalf, and ſo makes him as arrant a *Fanatick* as he can wiſh: Yet after all this he is compelled to confeſs, with perhaps, *That it would be raſhneſs in him to affirm that the Church of* England *doth ground her Faith upon ſuch a Fanatick Principle, as the Doctor lays; and if the Doctor wrongs the Church of* England, *he* (good man) *is unwilling to wrong her with him:* And in this fit of good nature he makes a kind of an Apology for the Biſhops, who may be deceived themſelves in the Doctor's Principles, by the negligence that is uſed in licenſing Books to the Preſs, or rather the Doctor's virulence againſt poor *Catholicks* was ſo highly approved by the grave *Cenſor Librorum*, that rather than it ſhould be hindred from doing miſchief to them, he was content that the *Principles alſo* ſhould paſs, which utterly deſtroy the

Foundations

Foundations of his own Church, and ſo concludes with ſome inſtances of the perfunctory care that is taken in the licenſing Books. The *Church of England* cannot but be now ſecure, when a *Benedictine Monk* is ſo vigilant as to ſtand Sentinel, that ſhe may receive no prejudice from her own Children, and he doth very well to put the Biſhops in mind, that they may be more ſolicitous what Books are ſuffered to be printed, who have no leſs obligation upon them, to look that no lewd *ſeditious Books* are ſold, as that none ſuch may be printed: And if this kind advertiſement of Mr *Creſſy* hath that operation upon the Magiſtrates of all ſorts, both the Printers and Sellers, and it may be the Buyers of the multitude of *Popiſh Books*, which are every day vented with as much freedom as the *Book of Common-Prayer*, they of his own Religion will have new cauſe to celebrate his prudence, and acknowledge the great advantage he hath brought to their *Cauſe*, by his *Pen*, as he hath to their *perſons* by his *modeſty* and his *manners*.

Mr *Creſſy* comes at laſt after very much paſſion, and much more virulence againſt the poor *Proteſtants*, than the Doctor hath expreſſed againſt the *Roman Catholicks*, to a matter

a matter of importance indeed, in which he believes (which might have kept him from triumphing ſo ſoon) he is abſolute maſter of the field, and that is to peace and unity, which, he ſays, *is more fit to be the Subject and Argument of Writings compoſed by Eccleſiaſtical perſons, that is, unity of faith and doctrine*, (*pag.* 102.) and in truth whoever is really an enemy even to that unity of Faith and Doctrine, (how hard ſoever to be attained) muſt be an enemy to mankind; but I muſt tell him too, that the Writings of *Eccleſiaſtical perſons* have not hitherto in any Age contributed to the production of that unity; I mean ſuch who have a pride and petulancy of underſtanding, and obſtinacy of will, that will ſuffer nothing to be called peace and unity, but a proſtration of all other men to their dictates. M^r *Creſſy* and his *Eccleſiaſtical Friends* affect, and inſolently preſcribe a *unity* that is neither *practicable nor deſirable*, and there are other *Eccleſiaſtical perſons* as humorous, who are ſuch Enemies to Unity, that they think it not neceſſary to peace; eſpecially in *Eccleſiaſtical matters* (that is in matters of Religion) all men may think, and ſpeak, and do what they pleaſe, and upon the irrationality of theſe laſt, the former impute all the folly, and all the madneſs that would

*Pag.* 102.

would introduce the moſt uncontroulable confuſion to thoſe who obſerve Order and Diſcipline with more regularity and obedience, than any of the Pretenders will do. It muſt not therefore be the *Eccleſiaſtical perſons*, who have given each other too ill words to be of one mind, who can procure this unity of Faith and Doctrine, that muſt conſtitute this peace; but it muſt be the Writings and actions of *Magiſtrates*, who by the execution of thoſe Laws and rules, which the wiſdom of the State for which they are made, have provided for that purpoſe, can infallibly eſtabliſh that Unity and peace that is neceſſary for it: Magiſtrates who do not pretend any juriſdiction out of their own limits, nor will ſuffer thoſe who live within it to be diſobedient, much leſs to revile the Laws which are provided for the publick peace: Where there are no Laws, confuſion is neceſſary and natural, and where the Laws are not executed, it is as unavoidable, and in ſome degree neceſſary: So that where Unity is not as much provided for as is neceſſary for peace, it is the *Magiſtrates* fault, and not the fault of *Eccleſiaſticks*, who can only proſecute it by the ways preſcribed by the Laws. I ſay where Unity is neceſſary; for nothing is more miſtaken,

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or more misapplied, than this precious word *Unity*: Who doth not know, or hath not had it frequently in his observation, that men who have the same end, affect several ways which lead to that end, and he who goes the fartheſt way about may poſſibly come ſooner to the end, than he that believes he goes more directly to it? However, if he comes thither later, he is liable to no other reproach than being laughed at for being longer upon the way than he needed to have been. I knew *two Gentlemen* of good Quality and Fortunes, one of which I think is ſtill living, who were very near Neighbours in *Berkſhire*, and lived in that good correſpondence and converſation, as perſons of quality and authority in their Country uſe to do; they had both very frequent occaſions to ride to *London*, and the houſe of one of them was the confeſſed way of the other thither, but the difference was, whether from thence the neareſt way was by *Windſor*, or by *Maidenhead*, and in that they were ſo great *Opiniators*, that they ſtill parted at the Door, and one took the one way, and the other that which he conceived to be neareſt, and in twenty years they never made the Journey together. How light ſoever the inſtance ſeems to be,

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it will be found fit enough to be applied to very many differences of Opinion, which by the *excess of fancy* on the one side, and the *defect of judgment* of the other, are blown up into a magnitude that dazles the eyes of too many Spectators; and for the determination of the reft, there wants not a ſubmiſſion and obedience to Authority; the difference only is where that authority is placed to which obedience ought to be paid. We of the *Church of England* hold ours to be due to the *King*, the *Church*, and the *Law*: Mr *Creſſy* would have us pay it to the *Pope*, which we cannot ſubmit to, not becauſe he is *fallible*, but becauſe he is not a *Magiſtrate* who hath any juriſdiction over us. In matters that concern Religion, we reſort to the *Articles of the Church*, which we are obliged to conform to: He would have us obſerve the *Canons* of the *Council of Trent*, which we are forbidden to do, and he as an *Engliſh Catholick* is not bound to, upon which we ſhall enlarge hereafter; and this election to believe that the *Church of England*, which flouriſhes at leaſt as much in learned and pious men, as any Church of the World, can better direct *Engliſh men* in the way to Heaven, than the *Church of Rome*, is the greateſt uſe we make of

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our reaſon which is not like to deceive.

What that union is that was intended certainly by our Saviour, when he left his Church eſtabliſhed under ſpiritual Governours will beſt appear by the rules he preſcribed, and the directions he gave in order thereunto, which we may lawfully believe he never intended for ſuch a unity, as Mr. *Creſſy* and his friends dream of, and that he foreſaw the ſame could never be, and depended more upon what was neceſſary towards it upon the *Civil Magiſtrates*, than upon the *Eccleſiaſtical Power*. He preſcribed the *eſſential Principles* himſelf of that Religion which he intended ſhould be eſtabliſhed, and left perſons truſted by him who not only knew his mind, but knew all things which are neceſſary to be known for the accompliſhment of it. And no *temporal or ſpiritual authority* under Heaven hath power to alter any thing that was ſettled by him or his Apoſtles, who were the *only Commentators* intruſted by him to explain whatſoever might ſeem doubtful in what himſelf had ſaid, and they performed their parts with that plainneſs in what is neceſſary, that there remains no difficulty to men of very competent underſtandings,

underſtandings, and it is as plain that they did not affect ſuch a *Unity in Opinions*, as theſe men would perſwade us. If we will believe our *Saviour* himſelf, even after his *Reſurrection*; *He that believeth and is baptized, ſhall be ſaved.* What is this precious belief that is required with ſuch an ineſtimable benefit and reward? Nothing but the *Reſurrection*; he that believeth the Reſurrection, and is baptized into that Faith, ſhall be ſaved. The only cauſe of our Saviour's appearing at that time, was only to upbraid *his Diſciples* with their *unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen*; he was not offended with them for not believing it upon the word of ſeveral of the Prophets, nor upon his own, having ſo often, and ſo clearly declared to them that he ſhould riſe, and even the time when; how eſſential a Point ſoever it was in the Religion he had planted, it had ſuch a repugnancy to humane reaſon and underſtanding, which he never intended they ſhould diveſt themſelves of, that he was not angry that they did not ſuddenly believe it: He well remembred that *John the Baptiſt*, who could not but know much of Chriſt when he firſt ſaw him, and ſaid, *I have need to be baptized*

Mark 16. 16.

Ver. 14.

Mat. 3. 14.

*zed of thee, and comeſt thou to me?* and when at his Baptiſm, which out of obedience he adminiſtred to him, *the Heavens were opened, and the ſpirit of God deſcended like a Dove, and lighted upon him, and a voice from Heaven ſaid, This is my beloved Son*, &c. Yet after all this S. *John* was ſo far from being clearly confident, that he whom he had baptized was really our Saviour, that being in Priſon, and hearing of the works done by him, he ſent two of his Diſciples, asking him, *Art thou he that ſhould come, or do we look for another?* And after S. *Peter* had confeſſed that *he was Chriſt, the ſon of the everliving God*, and had ſeen him (together with *James* and *John*) transfigured upon the Mountain, and had heard the voice from the cloud, *This is my beloved Son*,, yet neither of them could underſtand what the riſing from the dead ſhould mean: And S. *Luke* tells us, that when our Saviour informed the whole twelve at his going up to *Jeruſalem*, of all things that were written by the Prophets concerning him, and which were then to be accompliſhed, *That he ſhould be delivered to the Gentiles, and ſhould be mocked, and ſpightfully intreated and ſpitted on, and that they ſhould ſcourge him, and put him to Death, and the third day he* Mark 9. 10.

Luke 18. 34. *ſhould riſe again:* They (the whole twelve) underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken; Chriſt himſelf thought it not fit to explain that moſt important point to them, well knowing that in that point of his Reſurrection, they muſt have another aſſiſtance to their faith than his own words could give them; and therefore we ſee how long it was before that Article could gain belief even after his actual Reſurrection, and how there he condeſcended to convince their ſenſes in all circumſtances before he could obtain their belief in that point, which concerned them more than all the reſt, nor could leſs than the deſcent of the *Holy Ghoſt* finiſh that part of the Creed, and propagate that doctrine: But when he had vouchſafed after his *Reſurrection* to be ſeen, and to be conferred with, taken the way to ſatisfie their ſenſes which could not be deceived, and which could not but challenge and compel their belief, that they ſhould not yet believe ſeemed obſtinacy and perverſeneſs, it was not only infidelity, but ill nature, incivility, and hardneſs of heart, want of that charity which he had ſo often, and ſo ſolemnly enjoyned them to practiſe, not to believe

believe those who had seen him, and whom he had sent to inform them. This was a countermine to blow up the doctrine of his Resurrection, if men contemned the only evidence that could be given of it, if they resolved they would not believe them who had seen him dead, and buried, and seen him after he was risen, they might as well not believe their own eyes when themselves should see him, that he added a terrible commination to his *short Creed: He that believeth and is baptized, shall be saved, but he that believeth not shall be damned:* Now they knew the reward, and the penalty, they might chuse for themselves: S. *Paul* did inlarge this *Creed* very little in his gloss upon it: *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved:* We must publickly own and avow our Faith, not dissemble our Christianity out of any worldly consideration, out of hope to gain, or out of fear of danger: S. *Peter* never denied his faith in Christ, lost nothing of his reverence for him, he did only not confess with his mouth his relation to him, denied he had been in his company, without the least disaffection in his heart, and it cost him so many tears, and remains as a

Rom. 10. 9.

brand upon him to the end of the World, of his unkindneſs to his Maſter; his following him that he might ſee what they would do to him, and be at hand to aſſiſt him if he ſtood in any need of his ſervice, when all the reſt left him, to provide for their own ſecurity, could not expiate for not confeſſing his relation to him, though impertinently urged by thoſe who had no authority to make the enquiry; we muſt always confeſs with our mouth, acknowledge that he is the Son of God; we muſt believe the *Hiſtory* of his *Nativity*, of his *Paſſion*, and of his *Reſurrection*, all which he hath manifeſted unto us himſelf, we have it from his own mouth, and we have done our part.

If an exact knowledge in all particulars contained in Scripture were required from us, or if it had been in any great degree neceſſary, there would have been more pains, and care taken by the *Apoſtles*, who were enlightened to make a *ſhort Commentary* upon the whole *Chriſtian Faith* by *Gods own ſpirit*, and were endued with the *ſpirit of Prophecy*, and ſo could foreſee what doubts were moſt like to ariſe by the exceſs of wit, as well as the weakneſs of our underſtanding, to have determined and defined thoſe

thoſe things, in defining and determining whereof ſo much time hath been ſince ſpent, and ſo much uncharitableneſs infuſed into the hearts of men, ſo that inſtead of learning more of what Chriſt would have us know, we have almoſt unlearned all that he would have us do; yet S. *Paul*, as if he foreſaw that that *Original corruption* and *itch of knowledge* would be propagated by the curioſity of mankind, begun his preaching in his maſters method, that they might not be terrified, with any imagination of the difficulty of his doctrine, he declared that *that which may be known of God, was manifeſt to them, for God had ſhewed it to them:* There are no doubt many things fit to be known, and which we ſhould be the better for knowing, which are not ſo manifeſt, but it is not ſo neceſſary if it be not manifeſt; and it is very obſervable, that when he tells them what became of thoſe under the Law, and the ſins of the Gentiles, who did not *like to retain God in their knowledge*, he mentions not what falſe opinions grew up amongſt them by reaſon of their not retention of him in their knowledge, but that *God gave them over to a reprobate mind to do thoſe things which were not convenient; Being filled with all unrighteouſneſs, fornication,* Rom. 1. 29, 30.

*cation, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murther, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to Parents:* He doth not ſo much as mention their *Idolatry* in that place, becauſe it was matter of opinion, which was the greateſt contradiction of the Majeſty of God, but thoſe vices which had proved deſtructive to all humane relation and Society; and the ſame Apoſtle finding ſtill that the *infant Chriſtians* perplexed themſelves with many difficulties between the Law and the Goſpel, took the pains as *Moſes* had done, to abridge the obligations of the Law, as was mentioned before to abridge the Religion of the Goſpel: *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved:* He that cordially believes the Hiſtory of our Saviour, That he was the only begotten Son of God, that he ſuffered death for the ſins of mankind, and that after he was put to death, and buried, he roſe the third day; the birth, and death, and reſurrection of Chriſt, hath Faith ſufficient to Salvation: and all that is abſolutely neceſſary to be believed, lies within that narrow compaſs:

Rom. 10. 9.

paſs: Notwithſtanding the clearneſs of which definition and authority of the Apoſtle, the *wit of men*, and even the *zeal of Religion* produced many *differences of opinion*, and *much faction* amongſt the believers, many men thinking that this excellent foundation would very well ſupport this manner of building, and others that it would as well or better bear another ſort of building, rather this deduction than that would reſult from the ſame propoſition, S. *Paul* ſtill adhering faſt to the foundation, without much examining the ſuperſtructures, tells them, *Other foundation can no man lay, than that is laid, which is Jeſus Chriſt*: If they would keep themſelves ſteddy to that foundation, let their ſuperſtructures be of *gold or ſilver, precious ſtones, wood, hay, or ſtubble*, let their conceptions or deductions be of the fineſt allay, the more *probable* and *rational*, or more *groſs* and *irrational*, there will at laſt be ſuch an examination of every one of them, that the truth ſhall appear and be made manifeſt; but for their comfort, to abate the ſuperciliouſneſs of him who hath more reaſon to think himſelf *in the right*, and to raiſe the ſpirits of them who may be terrified with the conſequence of being *in the wrong*, he tells them, that they who

1 Cor. 3. 11.

have done their work beſt, raiſed ſuch doctrine upon, and from the *foundation*, as will endure the trial, that doctrine ſhall ſtand, and they ſhall receive a reward; and that they who have built leſs skilfully, raiſed imaginations too large, or contracted opinions too narrow to be ſupported upon that foundation, their doctrine ſhall not ſubſiſt, their opinions ſhall be diſavowed, and condemned; yet becauſe they departed not from the foundation, let their miſtakes and errors in judgment be what they will, they themſelves ſhall be ſaved; nor did he think the determination of thoſe buildings, how different ſoever, and vile the materials might ſeem to be, were proper for the judgment of any but the Maſter-builder, the Architect who had directed the foundation, who could only judge whether there were malice or hypocriſie in preparing ſuch ſuperſtructures to reſt upon
1 Cor. 4. 5. that foundation: *Therefore judge nothing before the time, until the Lord come:* Whoſoever takes upon him to judge before, preſumes to judge before the cauſe is ripe for judgment, which is not only beſide the office of an upright Judge, but againſt the rules of Juſtice; and it was very *good husbandry* as well as *wiſdom* in the Maſter in the parable who though he ſaw the Tares,

Tares

Tares not grown up by chance out of the rankneſs of the ſoil, but Tares maliciouſly and induſtriouſly ſown by the labour and craft of an Enemy, would not ſuffer his active ſervants to pull them up, he rejected the providence; *Nay leſt whileſt you gather up the Tares, ye root up alſo the Wheat with them, let them both grow until the Harveſt:* And leſt men ſhould think by the ripeneſs of the Tares that the Harveſt was come, our Saviour himſelf interprets his own parable; *The Harveſt is the end of the World, and the Reapers are the Angels*; an unskilful hand will miſtake the Wheat for Tares, and a rude paſſionate hand will for expedition pull up both, that he may be ſure he hath deſtroyed one; *unskilful* and *unlearned men* may believe that to be an error which in truth is none, but enough conſiſtent with the truth, and *angry men* will not enough conſider if it be in truth an error, what root it may have taken from ſome unqueſtionable truth, and how far it may have inſinuated it ſelf into the minds of good and pious men, which ought to be undeceived by application and gentle remedies, and by time, but will violently tear it from the hold it had, and make a greater wound than they found; diſturb the peace of a Kingdom, rather

Matt. 13. 29, 30.

rather than connive at an error till it be ripe, and the miſchief thereof fully diſcovered; and when the *malice of the diſeaſe* is evident, *proportionable remedies* may more eaſily be found. Our Saviour was not more careful of the *ſeaſon* than of the *Reapers*; the *ſeaſon* is the *end of the World*, the *Reapers* are the *Angels*; diſpaſſionate and unpartial Reapers, who underſtand the nature of the Tares, and the hurt they have done to the Corn. It is a complaint and obſervation as ancient as S. *Gregory*, *Quam multi ſunt fidelium qui imperito zelo ſuccenduntur, & ſæpe, dum quoſdam quaſi Hæreticos inſequuntur, hæreſes faciunt?* Charity and diſcretion can only preſerve men from ſplitting upon thoſe rocks, and the time preſcribed in the parable can only determine all diſputations.

*Lib. 9. Ep. 39.*

It ſeems an expreſſion of a wonderful latitude which *S. Paul* uſes to the *Philippians*: *Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will*; what then? *Notwithſtanding every way, whether in pretence or in truth, Chriſt is preached, and I therein do rejoyce, yea, and will rejoyce.* S. *Paul* found oppoſition and contradiction (as all other Preachers have done ſince) even from ſome other Apoſtles and

*Phil. 1: 15, 18.*

and Disciples; *emulation* was a *strong passion*, and well grown in the *infancy of the Church*, and did no great harm: No doubt S. *Paul* wished that all who were to preach *Christ* had had the same thoughts, and had used the same words, and had had the same affection towards each other; which unity would much have advanced the *propagation of Christianity*; but he knew *that* was impossible, and that *different apprehensions* and *different conceptions* must be always attended with *difference of expressions*; whilst the *birth*, and *life*, and *death*, and *resurrection of Christ* was taught, though they who preached him had their own passions and prejudices towards each other, he was still glad that the number of the Christians were increased. There may be much good done in the World without taking its rise purely from Conscience, and only to please others, or to imitate others; and the like may be done to anger, and to cross and contradict other men; and though the Authors of that good have lost their reward, yet there is matter of rejoycing still that good is done. It is very well worth our reflection, how little pains *our Saviour* took (who well foresaw what disputations would arise concerning Religion to the end of the world)

world) to explain any *doctrinal points*, or indeed to institute any thing of *speculative doctrine* in his *Sermon upon the Mount*, which comprehends all Christianity, but to resolve all into practice; and his *Apostles* though they met with a world of *questions* and *disputes*, and in the highest points of the *mystery of Religion*, were very short in their *answers* and *determination*, and left no room for any contention in the understanding upon any matter of faith, it depending purely upon believing what was past and done, and of which they received unquestionable evidence; but in the application of this Faith to practice they were large in their discourses, and clear to remove all doubts; they had observed into how many *Schisms* and *Sects* the *Church of the Jews* had run by their several *interpretations* of the *Law* and the *Prophets*, of both which they had all *equal veneration*, and from both gathered arguments enough to found an animosity against each other, that vented it self in all the acts of *uncharitableness* and *denunciation of Hell-fire* to their opponents, and they did all they could, that the Gospel and the professors thereof might not be exposed to the like mischiefs by the same disputations: Men might set their wits on work to raise

doubts

doubts and ſcruples, and improve them to what degree they pleaſe by the ſubtilty of their own invention, they were *difficulties* of their *own making*, not *finding*: Chriſt and his Apoſtles left their Declarations of what we are to believe, and what we are to do, ſo clearly ſtated, that we cannot *dangerouſly miſtake*, and ſo much the more clearly by informing us what we are not to believe, and what we are not to do, by the obligations of Chriſtianity; and as they did no doubt foreſee the *weakneſs* and the *wilfulneſs* of the *ſucceeding times*, and that men would make uſe of the *Scriptures themſelves* to the *prejudice of Religion*, they took care that they might know that there is much in them *above their underſtanding*, and that they ſhould govern themſelves by what is *eaſie* and *plain to be underſtood* therein: and above all, that they ſhould not preſume to *cenſure* and *judge* thoſe who *differ* from them in their *opinions*, becauſe Chriſt hath reſerved all thoſe differences to be determined by himſelf, and except it were inflicting *Eccleſiaſtical cenſures* upon *corruption of manners*, and *tranſgreſſion* againſt *Chriſtian duties*: It was ſome Ages before the Church expreſſed any great *ſeverity* upon *differences in opinions*, and uſed ſuch circumſpection in the expreſſions upon their

deter-

determinations, as rather pleaſed all perſons concerned, than ſtrictly defined the matter in controverſie: The *Primitive Church* never preſcribed any *other rule* to themſelves to judge by, than the *ſacred Scriptures*, by conſent of which they made all their definitions and determinations: and as no man yet, at leaſt with any countenance of Authority, hath pretended to underſtand the intire meaning of any one of the *Prophets*; ſo it was ſome time (a long time) before the *Revelation of* S. *John* was received into the *Canon of the Church*, for the difficulty of it; and whoſoever hath ſince undertaken to underſtand it, hath received *more cenſure* than *approbation* from pious and learned men, nor have they attain'd to credit enough to be believed; *Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength*, is very good counſel, and proportioned to mens different faculties and underſtandings; he that is *ſtronger* than I, may ſearch for things that are too hard for me, and there is no harm in that ſearch; but I who am *weaker*, am in no degree obliged to make that ſearch, nor ſhall fare the worſe becauſe I am ſo weak. The *Dialogue* between the *Angel* and the *Prophet Eſdras* may be very good

Divinity,

Divinity, though it be contained in the *Apocrypha*; *He that dwelleth above the Heavens may only understand the things that are above the height of the Heavens; The more thou searchest, the more thou shalt marvel, for the world hasteth fast to pass away, and it cannot comprehend the things that are promised to the righteous in time to come:* Let us endeavour to do the things which we are plainly enjoyned to do, and which we can very well comprehend, at least let us forbear doing any thing which we are as plainly forbidden to do, and we shall in due time obtain those things which for the present we cannot comprehend. 2 Esd. 4. 21.26,27.

It hath been an artifice introduced to perplex mankind, and to work upon the conscience, by amusing and puzling the understanding, to perswade men to believe that there is but *one Church*, and *one Religion* in which men may be saved, that by their confident averring themselves to be *that Church*, and of *that Religion*, others may be prevailed with to be of *their party*, and they who with most passion abhor their presumption, and so withdraw from their Communion, adhere to the same unreasonable conclusion, and will not suffer them to be a *Church at all*, or capable of Salvation,

Salvation, and form *their own Church* upon those principles only which most *contradict the other*; whereas there is room enough in Heaven for them all, and we may charitably and reasonably believe, that many of all *Christian Churches* will come thither, and that too many of every one of them will be excluded from thence. There is indeed as was said before, but *one Faith*, which no Authority upon Earth can change, or suspend, or dispense with; but *Religion*, which is the uniting, or the being united of pious men in the profession of that Faith, may be exercised in *several* and *different forms*, and *wayes*, and with *several ceremonies* according to the constitutions and rules of the *several Countries* and *Kingdoms* where it is practised, and there are so many Churches united in *one* and the *same Faith*; and methinks the very stile and appellation used by the *Apostles themselves*, should discountenance and abolish that quarrelsome proposition to the *Church of*, or *at Corinth*, at *Ephesus*, at *Philippi*, and other places, to the *seven Churches of Asia*; and it is observable that the Apostles in their method of writing and prescribing their *rules* and *orders* to the *several Churches*, have a regard to the *customs* and *natures* of the *several people*, and per-

permit ſome things, and for ſome time in *one place*, and to one *People*, which they do not to *another*; they who ſucceeded them followed their example, and did not only permit, but encourage the People to all actions, which they perceived did really contribute to, and improve their *Devotions*, and ſo many things which afterwards degenerated into *Superſtition*, had their original from *fervent Piety*, and *innocent Devotion*, as ſome *kinds of Worſhip* and *Forms of Adoration*, and an over-eaſie belief of *Miracles*, when there ſeemed leſs danger in that fervour which inflamed them, than might have been in extinguiſhing that good Fire that warmed them, by an over-ſevere examining and refining the Fewel that had kindled it. It is an unanſwerable Argument of the truth of *Chriſtian Religion*, of the *Chriſtian Faith*, that being ſo different from all things then known to Mankind, and ſo much contradicting the very Principles of their belief, and knowledge in very many things, it ſhould in ſo ſhort a time poſſeſs the hearts of ſo many Millions of People of all *Nations*, of both Sexes, and of *all Religions*; and as God did miraculouſly prepare, and diſpoſe the hearts of men to the *reception of their Faith*; ſo as a natu-

ral means to that operation, he infuſed likewiſe into them a *profound reverence* for the *Perſons* of thoſe who *publiſhed this Faith*, and informed the People of the *myſteries*, and inſtructed them in the *knowledge of it* towards the Apoſtles, and towards thoſe who ſucceeded them, and obſerved their Orders, and followed their examples; this *Univerſal eſteem* of ſuch Perſons amongſt all Chriſtians, created ſuch an *implicit belief* in all they *ſaid*, and ſo *intire a ſubmiſſion* to all they *required*, that Men were not leſs guided by them in all the affairs of *humane life*, than in their determinations of the moſt ſpiritual matters which related to their *Conſcience*; and this general reſignation continued in a great degree, until Religion grew to be a *faction*, and *reproach* amongſt Chriſtians themſelves, and the preaching it a *Trade* to live, and to grow rich by, and Men ſtudied it for *preferment*, and practiſed it for *profit*.

That unreaſonable, inconvenient, and miſchievous diſtinction of *Eccleſiaſtical*, and *Temporal*, as it exempts things, and Perſons from the *Civil Juſtice*, and the *Sovereign Authority*, and as it erects *another Tribunal*, and ſets up another diſtinct

ſtinct *Sovereign Juriſdiction* Superior, and independent upon the other, hath coſt the Chriſtian World very dear in Treaſure, and in bloud, and hath almoſt heaved that Government (which ought to preſerve the Order and Peace of *Chriſtendom*) off the Hinges. That there are offences, and crimes of an *Eccleſiaſtical*, and *Spiritual Nature*, according to the manner, and cuſtom of ſpeaking, and Perſons who by their Functions, to which they are aſſigned properly, fall under the ſame diſtinctions, is very true, and very reaſonable; but that any ſuch *difference* in the *appellation*, ſhould create a *Schiſm* in the *Government*; that the *Civil Juſtice* of the *Kingdom* ſhould not have the *full cognizance* of *either*, and *both*, but that another *Supreme*, and *Sovereign Juriſdiction* ſhould examine, and determine thoſe things, and have the only authority to regulate, reform, and puniſh thoſe Perſons, is ſuch a Soleciſm, ſuch a contradiction, indeed ſuch a diſſolution of all the Principles, and ſubſtantial frame of Government, that there is not wherewithal left to prevent the higheſt, and moſt diſmal confuſion that can be imagined; for if the *ſame Treaſon* may not be determined before the *ſame Tribunal*, becauſe of the difference, and diſtinction of the

Persons who are guilty of it, if the *Sovereign Power* over the Nation have only power to judge, and condemn the *Lay-men* who rebel, and the Clergy which hath fomented it, the Church-men who have preached it up as lawful, and necessary, and justifiable, may appeal from that justice to *another jurisdiction*, which it may be wished good success to that undertaking, which is now condemned, however will not be obliged to the same rules of judging, which were to confess it self inferior; Is it not possible that the same offence may be condemned and justified, and one Man legally commended, and preferred for the same action for which the other is censured and executed? *Kings* and *Queens* can never be the *Nursing Fathers*, and *Nursing Mothers* of the Church, if they themselves shall be kept as Children in the *Nursery* of the *Vicar* of that Church, if he shall exercise a Sovereignty above the Sovereignty they have in their own Dominions. *Aaron* had a function of his own Offices to perform, which were proper to him, and to his Tribe after him, but he was inferiour to *Moses*, *Moses* had the power over him, and it was well he had so; had it been otherwise, he who was so ready to gratifie the people in their impious desire of having

Gods

Gods to walk before them, and had no other excuſe for not only *permitting*, but *contriving* their *abominable Idolatry*, but that the people were ſet on miſchief, and ſaid unto him, *make us Gods*, and he ſaid unto them, *Whoever hath any Gold, let them break it off, ſo they gave it, he caſt it into the Fire and out came the Calf*, which they worſhipped before the Altar which he built before it; what would not this Man have done that the People would have required, and if *Moſes* had not been the *Sovereign* to have examined, and puniſhed this foul tranſgreſſion? *Idolatry* had probably been *eſtabliſhed* as a Law by God's *own High Prieſt*, and as by his *own Commandment*; He who had the preſumption to *murmure*, and *ſpeak* againſt *Moſes* as *Aaron* did, would have *rebelled* againſt him, if God himſelf had not given him ſuch a reprehenſion as made him tremble, *Wherefore were you not afraid to ſpeak againſt my Servant Moſes?* the ſpeech was but between two, but it would hardly have been ſtilled, if God had not ſtopped their Mouths, and ſtruck his joint-murmurer with Leproſie, and ſent him to ask mercy of *Moſes*. It is no undervaluing the perſons, or their functions, to ſay it were better for the *Succeſſors of Aaron*, and for the *Succeſſors of S. Peter*, and for the Numb. 12. 1.

*things* and *Persons* which are committed to their charge, if they, as their *Predecessors* were, were subject to a *superiour visitation*, which is more like, and more able to reform things, as they grow amiss, and to prevent dangerous innovations in the Church, as well as in the State; and surely that Sovereign Power which is trusted by God to provide for the peace, and prosperity, and security of a Nation, if it cannot as well prevent, and punish those enormities which grow up in the *Church*, for the corruption of Doctrine, and contentions, and contradictions in the *practice of Religion*, as any exorbitances in *State*, is so far from being *Sovereign*, that he holds upon the matter the little authority he hath in other things, but *precariò* of him who hath the exercise of the *other jurisdiction*. And as this mischief, and confusion is very demonstrable to all men who understand the foundation, and rules of Policy, and Government, so the benefits which accrue from this distinction, are not discernible by the eyes of *reason*, or of *faith*. *Temporal Princes, and Kings cannot have authority to change Religion, nor are qualified to perform the Offices, and Functions of Religion*; that's true. Nor hath any *Ecclesiastical* and *Spiritual Power* authority to change Religion; The *Pope* whom

whom ſome Men call *the Church*, nor a *General Council*, which no doubt is the moſt natural repreſentative of the *Univerſal Church*, doth not pretend that they can *change Religion*; *Our Saviour* left our Religion intire, and the *Apoſtles* left all things ſo plain which he directed, that no power under Heaven can add to, or take from that Body of Religion, which they commended to all Chriſtians; nor can it be more reaſonably imagined that God will ſuffer any *Chriſtian State* to make ſuch an alteration, than that the *Univerſal Church* ſhall fall away from being *Chriſtian*: but if *Chriſtianity* were depoſited with *one Churchman*, or any *Body of Church-men*, we have too much reaſon to apprehend what would become of it, by the progreſs *Arianiſm* once, and *other Hereſies* too made in the World by poſſeſſing many great, and learned Men, even of the *Fathers themſelves*. So that we may ſay, that the purity of *Chriſtian Religion* hath been in truth preſerved by the piety of *Princes*, with the advice, and aſſiſtance of their *National*, and *Eccleſiaſtical Councils*, more than by any *ſpiritual authority*. Religion it ſelf then muſt not, cannot be changed, but the advancement of it, the information in it, the exerciſe, and practice by which it is beſt to be made

manifeſt, cannot be ſo well provided for, as by that *Supreme Sovereign Authority* to which God hath intruſted the peace, and proſperity of a Nation, which beſt knows how to eſtabliſh ſuch *forms*, and *ceremonies* and *circumſtances* in what pertains to Religion, as are moſt agreeable to the nature, and inclination, and diſpoſition of a people. A conformity in humors and in manners, is a great introduction to conformity in Religion, and will not ſuffer the pride, and affectation, and ſingularity of any man to contradict the Order eſtabliſhed. This *Sovereign Authority* knows beſt how to preſerve Peace, in which the being of a Nation conſiſts, and how to reform errours which are grown, and prevent thoſe which are growing, by ſuch ways as may not diſturb that peace; and ſuch errours as are grown too obſtinate, are too deep rooted to be pulled up without ſhaking the whole peace of the Kingdom, he will let alone, drawing by degrees ſuch nouriſhment from it, as moſt cheriſhes it, until a fitter ſeaſon for the intire cure of it. No *Reformation* is worth the charge of a *Civil War*; Nor was it a light reproach which *Seneca* charged upon *Sylla*, *Qui patriam durioribus remediis quam pericula erant, ſanavit*; The Remedy was worſe than the Diſeaſe, and

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God knows Christianity hath paid very dear for the too hasty and passionate application of remedies to very confessed diseases, when the disease was not ripe for the remedy, nor the remedy proportioned to the disease. State-Surgery cannot be used with too much caution, nor are the wounds and Sores of it cured at once, or with one kind of Medicine, but the Lenitives and Corrosives must be applied successively, and if the first will do it, there cannot be too little used of the latter; No Sore is so ill cured, as that which is hastily cured. There is no necessity, nor convenience that the outward exercise, and forms of Religion be the same in all Climates, and in all Countries; Nay, it is very necessary that it be different, according to the natures and customs of the people. It would be very incongruous where *genuflexion* is neither the posture of reverence or devotion, to introduce a command for *kneeling*; and there are many Particulars worthy of the same consideration. They do equally mistake, who believe that the *Out-works of Religion* must be equally, and with the same passion guarded, and preserved, as the *Walls themselves*, that no form, or ceremony, or circumstance in Religion may not be altered or parted with, more than the Faith it self, and they

who would be always mending, and altering, and reforming according to every model and deſcription they meet with, as a thing indifferent, and only to pleaſe the fancies of men where there is no indifference; there may be alterations made by, and according to the wiſdom of the Government, and as the good Order and peace of the Nation requires, and with the ſame gravity and deliberation as all other mutations and proviſions are made; but there muſt be *out-works* ſtill, and ſuch as may ſecure the Walls from rude approaches; every *fanciful Engineer* muſt not demoliſh the Out-works upon pretence they are too high, or too irregular, nor muſt the decency of the proſpect ſo much tranſport others, as not to ſuffer the leaſt alteration in them, though thereby the Walls would be the better guarded. No one Claſſis of men will diſpaſſionately weigh all neceſſary conſideration in this matter, but that authority which muſt provide for the publick peace, is the moſt competent Provider for this Branch of it. It is no irreverence to the pureſt times, to believe that in the *firſt plantation* of *Chriſtian Religion* (I ſpeak not of infuſion of Chriſtian Religion into the Apoſtles, and the inſpiration by the Holy Ghoſt, but of the plantation

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of it by the *Apoſtles*, and thoſe who ſucceeded them, by the ſtrength of their reaſon, and the powerful effects of their lives, and actions) the ſame method, and order, and application was uſed and obſerved as is in *other Plantations*: The Sun and the Soil are firſt conſulted, and Husbandry practiſed accordingly in the ſowing of Seeds or ſetting of Plants, and that Husbandry altered and improved according to Seaſons, and upon obſervation and experience what is moſt like to advance the Plantation. If ever the *Spaniard* loſes the *Weſt Indies* (which it is probable enough he will do) it will be by his poſitive and rigorous adhering to the ſame rules which were moſt prudently eſtabliſhed by *Philip the Second* upon the firſt conqueſt of that Empire, and under which the *Infant-Plantation* proſpered exceedingly, and not admitting any ſuch material alterations ſince, as would produce more benefit and advantage now, than the other did then, and which time, and the people will make, if the policy of the Government do not firſt introduce it, and then it is very hazardous that the preſumption of doing it will ſhake off that authority that ſhould have done it. It may be obſerved in the *Plantation of Chriſtianity*, that where the Age and the people

people were moſt inclined to Superſtition, which in the firſt converſion and growth of Religion they were not diſpoſed to, at leaſt to that worſhip and reverence which ſhortly after degenerated into Superſtition, there was leaſt care taken to introduce *Forms* and *Ceremonies* into the Church; but when prophaneneſs broke in as a torrent, and the Lives of Chriſtians diſcredited the Doctrine of Chriſt, and the *Power of Princes* was found neceſſary to reform the *Manners of the Church*; ſuch Forms and Ceremonies were brought into the exerciſe of Religion, as were judged moſt like to produce a reverence into the *Profeſſors* towards it, and to manifeſt that reverence, in providing whereof *General Councils* medled very little, knowing very well that they could not be the ſame in all places, and that every State and Kingdom knew beſt what ways and means were moſt like to contribute to the general end, the *reverence for Religion*; and ſure there cannot be too intent a care in Kings and Princes to preſerve and maintain all decent Forms and Ceremonies both in Church and State, which keeps up the veneration and reverence due to Religion and the Church of Chriſt, and the Duty and Dignity due to Government, and to

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the Majeſty of Kings in an Age when the diſſoluteneſs of manners, and the prophaneneſs and pride of the people too much inclines them to a contempt of Religion, to a neglect of Order, and to an undervaluing and contending with the moſt *Sovereign Authority*.

*That the Secular Power cannot provide for Eccleſiaſtical Reformations, becauſe Kings and Princes are not qualified to perform the Offices and Functions of Religion, becauſe they do not pretend to conſecrate Biſhops, to ordain Prieſts, or to adminiſter the Sacraments*, is an Argument to exclude them, as well from the temporal as ſpiritual juriſdiction in the determination of matters of right between private men, in the puniſhment of the moſt enormous crimes and offences. Juſtice muſt be adminiſtred according to the eſtabliſhed Rules of the *Law*, and not the will and inclination of the *Judge*; and it cannot be preſumed that Kings can be ſo well verſed in the Laws and Cuſtoms which muſt regulate the proceedings of Juſtice, and therefore may be excluded from the authority and power of judging the people; and they are wonderful careful that you may not believe that they would bereave them of that inherent power and authority

ty which they confeſs is committed to them alone: but why the *one*, and not the *other*, ſince they can as well provide *for the one* as *for the other*, is not ſo eaſie to be comprehended by any rules of right reaſon. Kings provide for the good adminiſtration of *Juſtice*, by making learned men *Judges*, whoſe province it is to execute the Law in all caſes; and they provide for the advancement and preſervation of *Religion*, by making pious and learned men *Biſhops*, and uſe their advice and aſſiſtance in matters relating to the *Church*, as he doth that of the Judges in caſes pertaining to the *Law*; and as he doth other *Counſellors* in ſuch things as have an immediate dependence upon the *Wiſdom of State*; and both *Biſhops* and *Judges* are bound to render an account of their actions to *Kings*, who have intruſted them; and if they have been corrupt in the diſcharge of their ſeveral Offices, they are equally liable to the Kings diſpleaſure, and to ſuch puniſhments as the Laws have provided for ſuch enormities, which are inflicted upon them by the *King's authority*. And as no *Foreign Power* can be ſo competent as the King's to adminiſter this Juſtice, ſince it muſt either controul it, or be controuled by it; ſo it is no eaſie matter for the *Pope* to prove himſelf

himſelf a more *ſpiritual Perſon* than *Kings* are, who have been in all Ages thought to have ſomewhat of the *Prieſt* and the *Prophet* by their very *Office*, whereas ſome *Popes* have been pure *Lay-men*, when they have been choſen to that Supreme Office, which is all the qualification they have to be more *Eccleſiaſtical* after; and very many have been choſen *Popes*, who never were *Biſhops*, which is not a neceſſary qualification for that Dignity, every *Deacon-Cardinal* being as capable to be elected *Pope*, as the *Prieſt* and *Biſhop-Cardinal*; and he that was a *Biſhop* before, conſecrates no *Biſhops* himſelf after he is *Pope*, but that Function is performed by *other Biſhops* by virtue of his *Commiſſion* or *Bull*; and the ſame may as regularly be done by *Biſhops* by virtue of *Kings Commiſſions* in their ſeveral Kingdoms, otherwiſe it would be in the power of *Popes* to extinguiſh the function of *Biſhops* in any Princes Dominions; and therefore the *French Ambaſſadour* declared in his Maſters name to *Innocent the Tenth*, that if he perſiſted in the refuſal to make *Biſhops* in *Portugal* upon that King's nomination, they ſhould chuſe a *Patriarch* of their own, who ſhould ſupply that defect. But God be thanked that *ſenſleſs uſurpation* and *exemption* of the *Clergy* from

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the common Justice of Nations, is pretty well out of countenance; and since the *Republick of Venice* so notoriously baffled *Paul the Fifth* upon that very Point, *other Kings* and *Princes* have chastised their *own Clergy* for *transcendent crimes*, without asking leave of his *Holiness*, or treating them in any other manner than they do their *ordinary Malefactors*.

For the unity proposed and professed by us in the Creed, *I believe one holy Catholick and Apostolick Church*, if it be well considered in what time *that Creed* was made, which is not yet defined or determined by any Church; and if it had been made by the *Apostles themselves*, according to the fancy of some men, that every one of the *Apostles* should contribute his Article, it would then be *Canonical Scripture*, which it is not pretended to be; yet I think it is agreed by most learned men, that it was framed in the infancy of Christianity, and in, or very soon after the time of the Apostles themselves, and then it can have no other signification than *Credo Sanctam Apostolicam Ecclesiam esse Catholicam*, which was a necessary Article at that time, when the believing that the Church was to be *universal*, and to consist equally of *Gentiles* as

as well as *Jews*, was one of the most difficult points of Christianity, and most opposed; and for the Confirmation whereof the Apostles took most pains after they were all reconciled to it themselves; and as it could have no other sense *then*, so the restraining it to any one Church *now*, or to make it serve for a distinction between Churches and Nations, and to produce a separation between them, must be very unnatural if any sense at all. To conclude then this *discourse of unity*, I know not how Mr. *Cressy* can refuse to submit to that good rule and determination that S. *Gregory* long since gave upon the third Interrogation administred to him by *Austin the Monk*, *Cum una sit fides, cur sunt Ecclesiarum diversæ consuetudines, & altera consuetudo Missarum in sancta Romana Ecclesia, atque altera in Galliarum tenetur? Respondet Gregorius Papa, Novit fraternitas tua Romanæ Ecclesiæ consuetudinem, in qua se nutritam meminit, sed mihi placet, ut sive in Romana, sive in Galliarum, seu in qualibet Ecclesia, aliquid inveniſti quod plus omnipotenti Deo posset placere, sollicitè eligas, & in Anglorum Ecclesia, quæ adhuc ad fidem nova est, institutione præcipuâ, quæ de multis Ecclesiis colligere potuisti, infundas, non enim pro locis res, sed pro bonis rebus loca*

*amanda sunt. Ex singulis ergo quibusque Ecclesiis, quæ pia, quæ religiosa, quæ recta sunt elige, & hæc quasi in fasciculum collecta apud Anglorum mentes in consuetudinem depone.* If *Austin* had conformed himself to these Instructions, it is very probable that he might have had as good success in reconciling the *British Church*, who principally insisted against any deference to the *Roman*, not comprehending any possible reason for such a superiority; or if the successors of *Gregory* had been of his temper and Christian prudence, *Christendom* had been much *better united* at this day, or more *innocently separated*, and unanswerable reasons for the reformation of some errors which had unwarily creeped in, or removing some scandals, which could not otherwise be kept out, would not have been so often rejected, upon no other reason than that the *Bishop of Rome* was not of that opinion, nor would whole *National Churches*, because they have with the consent of the Soveraign power removed some error which the other chuses to retain, be reviled with the names of *Hereticks* and *Schismaticks*, and the *Universal* be contracted within the *Province of Rome*, and not be allowed to be members of the *Catholick Church*, because they will not be subject

subject to that of the *Roman*, which would usurp the Authority of condemning many more Christians than are contained within the community thereof. To make any *profession of a willingness to submit mens judgments for the sense of Scripture to a lawful General Council*, (besides that I do not know that there is any difference upon any Text of Scripture that concerns Salvation) I confess I take it to be very impertinent, and in that respect not very ingenious, since it is manifestly impossible for any such Council ever to meet, whilst that of *Rome* challenges the sole power of calling it, and pretends to such a Soveraignty in it, that nothing must be debated by it, but what is proposed by the *Pope* or his *Legats*, and all *Kingdoms* or *Provinces* as well as *private persons*, who will not submit to his Soveraignty, shall be excluded from thence under the notion of being *Hereticks*; so that all *Protestants* must appear as *Delinquents* to be censured and condemned, which would be a strange condition to submit to, when no body can compel them to appear but their own Soveraigns: Nor can it be called a *free Council*, where all who ought to be looked upon as members of it, are not equally free. When *General Councils* were first called,

all the Christians of the World were one mans Subjects, who could both compel as many of them as he thought necessary to be present, and to obey and submit to whatsoever was determined; whereas now there being so many *Kings* and *Princes* who have much larger Dominions than the *Emperour*, and are equally Soveraigns in those their Dominions, and none of their Subjects can appear there without their Soveraigns consent: And lastly, it being a *Catholick Tenent*, that how numerous soever the convention in Council is, and how universal soever the consent is in what is determined, the *Canons* made there are not obligatory to any Kingdom before it be received and submitted to in that Kingdom, upon which the *Council of Trent* is not yet received in *France*, and in many other *Catholick Countries*; and therefore it will be very hard for Mr. *Cressy* to justifie the defending or urging the Authority of *that Council* in *England*, where it was never *received*, and hath been always *rejected*: And for these reasons it may reasonably be thought *morally impossible* for any *general free Council* ever to meet, which must grow every day more impossible as the *Christian Faith* is farther spread, and when the whole World is converted, as

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we do not only pray it may, but believe it will be; it will be very hard for the *greateſt Geographer* to aſſign a place for the meeting, where the Biſhops from all parts may reaſonably hope to live to be preſent there, and to return from thence with the reſolutions of the Councils into his *own Country*.

For the *Inſtruments* and *means of Unity*, which Mr. *Creſſy* ſays were left by our Lord to his Church, for the preſervation of Unity, (beſides that moſt of thoſe means are as applicable to the Church of *England*, as to the Church of *Rome*, though none of them in the terms he uſes appear to be enjoyned or left by our Saviour) let him but prove the *Ninth* and *Tenth*, *That the ordinary Authority is eſtabliſhed in the Supreme Paſtor, the Biſhop of* Rome, *and that his Juriſdiction extends it ſelf to the whole Church*, &c. *and in caſe any Hereſies ariſe, or that any Controverſies cannot be any otherwiſe ended, he hath Authority to determine the points of Catholick truth oppoſed*, &c. I ſay let him prove this, and he hath no need of any of the other means; and I will give him farther this advantage over me, that if he can prove that I am obliged to conform my judgment in any thing

to the *determination* of the *Pope* more than to the *determination* of the *Bishop of S. Jago*, I will go to *Mass* with him to *morrow*; and Mr. *Cressy* himself might be a *good Catholick* if he had not unwarrantably (to say no worse of it) subscribed to the *Bull* of *Pius the Fourth*, which is no obligation by the Council, when he submitted to his *new Ordination*, though he were of the same opinion. And if that *Tenth Proposition* of his be the Doctrine of the Catholick Church, the *Colledge of Sorbon* hath been often to blame in not consenting to it, and I know not how the *Jansenists* in *France* can be excused for paying not more reverence to the judgment and determination of *two Popes* upon the *five Propositions*; for *Alexander the Seventh* confirmed what *Innocent the Tenth* had first defined; nor was the silence that is since submitted to in those particulars, an effect of the *Popes Authority*, but of the *Kings*, which amounts to little less than a *revocation*, at least a *suspension* of the *Popes Decree*.

The Argument that the Doctor uses from the *Tragical miscarriages* of *Popes* is very apposite and convincing to those Propositions which Mr. *Cressy* would perswade men to believe do establish his *personal*

*nal Supremacy*. He ſays that *our Saviour hath committed a Supreme juriſdiction to the perſon of the Biſhop of* Rome *over the whole Church, that in caſe any Hereſies ariſe, or any Controverſies*, in cauſis majoribus, *to determine the points of Catholick truth*, &c. To which there can be nothing more ſubſtantially anſwered for confutation, than that the State of the Church muſt have been very deplorable and deſperate, if that had been a Catholick verity, when *Pope Marcellinus* ſacrificed to Idols, or when *Pope Liberius* turned *Arrian*, and would be much more lamentable in theſe days, when the Church muſt remain in perpetual *wardſhip* and *ſervitude* under the *Pope*, ſince no man can rationally expect a *General Council* to relieve her; and when there is no other definition of *Hereſie* in the *Cæna Domini* than that which contradicts, or is contrary to the doctrine or practice of the *Church of Rome*; and when the Authority of the *Pope* is urged as the beſt expedient for the eſtabliſhing peace and unity in the World; can there be any thing replied more pertinently for the conviction, than the mention of *thoſe Popes*, who by the aſſuming that Authority, and purely for the vindication of it, have cauſed more *Chriſtian blood* to have been ſpilt, more

*horrible Maſſacres* of *Kings* and *Princes* and *People*, than all the *Hereſies* in the World, and all other *Politick differences* have produced, if you caſt in the Wars for the *Holy Land*, which may juſtly be caſt upon the Popes account, and (which is a circumſtance very infamous as well as lamentable) much the greateſt part of this deſtruction and ruine proceeded from the *perjury* of *Popes themſelves*, after they had promiſed and ſworn to obſerve ſuch Pacts and Agreements voluntarily entred into by themſelves, or from the Diſpenſations they granted to others to break their Faith, and not to perform the Contracts they had entred into; *all which*, he ſays, *being granted*, *nothing will follow*; whereas certainly it muſt follow, that the perſons of ſuch men are not capable or worthy of ſuch truſts or Authority, which is as much as thoſe arguments are urged for. Mr. *Creſſy* would be contented to confeſs that *ſome Popes for about an Age or two did cauſe intolerable diſorders in the Church and Empire*, (which by the way is argument enough againſt thoſe perſonal qualifications) *upon condition that we would gratifie him with acknowledging that the Government of Popes did for a thouſand years produce excellent order in the World*; which we are ſo far from granting,

granting, that as we must confess that they were so modest for half that time, as to make no claim to any such Authority in Church or State; so from the time they did claim it, it produced more blood-shed than all other quarrels whatsoever. And as Mr. *Cressy* must have the assistance of very good *Antiquaries* to name one War of a years continuance, that was ever *composed* by the *Authority* or *Mediation* of *any Pope*, where there can very hardly be named one solemn bloody War upon what Politick pretence soever it was at first entred into, but that hath been carried on either upon his *immediate advice* and *interest*, or *fomented* underhand by *his Council* and *assistance*, of which the *Rebellion in Ireland* must be one of the latest instances. It cannot be denied that some Ages have been so ignorant and barbarous, that the Popes Authority hath been sufficient to kindle the most cruel and the most unnatural bloody dissentions; and he hath never failed in contributing his utmost power to that end; and it can be as easily proved, that in this last Age many Rebellions and ravenous Wars have fallen out, which might either have been prevented or quickly composed, as the late *Rebellions in France*, and those in *Catalonia*, being both between *Catholicks*,

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if he as a *common Father* would have interposed his *special Authority*, and excommunicated those who he could not doubt were *in Rebellion*; but he never would be induced to apply his power to that good end. The *Supremacy* and *Soveraignty* of the *Bishop of Rome* was never the product of *Peace*; it grew very fat, and the bulk thereof increased to that unruly size in and by the most *Bloody Wars* which *Christendom* hath ever been infested with, which makes it discernable enough what diet they chuse to feed upon; of which appetite their late *savage Bulls* against the *Peace of Munster*, and that of *Osningbrooke*, when the *Empire* was even at its last gasp for want of blood, is too great a manifestation. Nor have they to this day, how little noise soever they now make, disclaimed any of those Principles, or the pretence to any of that power, by the exercise whereof so many intolerable disorders, as Mr. *Cressy* confesses, were caused for about an Age or two in the Church, and in the Empire.

I wonder Mr. *Cressy* should accuse the Doctor *for arguing less reasonably in mentioning the Schisms which have been in the Church of* Rome, *and the more modern disorders,*

*disorders, by reason of the quarrels between Bishops and Monastick Orders about exemptions, and priviledges, &c.* But I wonder more at his unskilfulness in the *Ecclesiastical History*, when he says, *that all the Schisms were after the Church was above twelve hundred years old, for before there were scarce any*; which is so great a mistake, that my old kindness will scarce suffer me to take notice of it; The *last Schism* (as I think) before the year *twelve hundred* was that between *Alexander the third*, and *Victor the fifth*, which was after the year *eleven hundred and fifty*, and is reckoned by all *Ecclesiastical Writers* to be the *twenty fourth*, or *twenty fifth Schism*, and it is an unreasonable objection, that there can be no such power inherent in the *Pope*, as he assigns to him, when it is so frequently uncertain who is *Pope*, and that uncertainty hath continued so long, and all the *Princes of Christendom* divided in the reception of him, and the *anti-Pope*, sometimes three or four together, act, and do all that the true *Pope* pretends to do, and is obeyed as such in the *Dominions* of several *Christian Princes*; This sure cannot be thought a light Argument, by any but such who think the pretence too frivolous to require

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quire an argument againſt it; and he ſays *the mention of the quarrels between Biſhops, and Monaſtick Orders, and between the Regulars, and the Seculars, and much more ſuch ſtuff, implies no more, but that Subjects are oftentimes Rebellious to their Superiours, therefore it were better there were no Superiours at all; when ſuch ſtuff is an unanſwerable Argument, that the Authority with the which he would inveſt the Pope for Peace, and Unity ſake, doth not produce either, where it is moſt ſubmitted to;* He ſays very true, that it is not the *Popes Infallibility*, but his *Authority* which ends Controverſies, which is a good argument that they muſt remain unended, when either Party doth not acknowledge his Authority; and it ſeems the caſe is not very different, when both ſides do confeſs it, for he ſays that *all Catholicks do acknowledge that they are obliged at leaſt to ſilence when impoſed by the Pope*, yet it cannot be denied, but that ſome have not complied with the obligation; but that he ſays is *not to be imputed to want of Authority in the Pope, but to the unrulineſs of mens paſſions and pride*, and I ſay it ſerves the Doctor's turn, if his Authority be not ſuch as can curb, and ſuppreſs the unrulineſs of the paſſi-

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ons, and pride of his own Subjects. He will not understand how the Doctor can say, *That the Church of* England *makes no Articles of Faith, but such as have testimony, and approbation of the whole Christian World of all Ages, and are acknowledged to be such by* Rome *it self, and in other things she requires subscription to them, not as Articles of Faith, but as inferiour truths, which she expects submission to, in order to her peace and tranquillity.* Mr. *Cressy* is the only man alive that can find obscurity in this clause, and I confess his exception to it is so obscure, that I will rather rely upon the Readers understanding of the most exact plainness of it, than inlarge my self in any explanation, and I wish that he could say as much for the *Church of Rome*, that it makes no *Article of Faith*, but such as have the testimony and approbation of the whole Christian World of all Ages; our complaint is, that he multiplies Articles of faith to that degree, that he will not suffer us to be saved for believing all that most Christians believed for a thousand years together, without the least doubt of their Salvation, nor will he yet let us know the full extent he would have our Faith reach to, for we are no less obliged to submit to

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what *he* or his *Succeſſors* ſhall declare hereafter to be *matter of Faith*, than to what is at preſent contained in the whole *Canons of the Council of Trent*, which makes it abſolutely neceſſary for the *peace of Conſcience*, as well as the *peace of Kingdoms* to proteſt againſt, and as far as in us lies to *reſtrain* that *exorbitant Authority*; but of all Arguments it is a moſt pleaſant one, *That if the Church of* England *believes nothing as of Faith, but what the Popes, and Church of* Rome *do likewiſe believe*; *Therefore it follows that the Church of* Rome, *notwithſtanding its Idolatry, Fanaticiſm, &c. fails in no neceſſary point of Faith*; which would be true, if it *added nothing* to that *confeſſed Faith* that muſt *deſtroy it*. He then involves himſelf in his *old circle* of the *Churches Authority*, and of that Churches being the *Church of Rome*, and of the reſidence of that Authority being in the *Perſon* of the *Pope*, which whoſoever refuſes to ſubmit to, muſt be an *Heretick*; to all which enough hath been ſaid before, nor can I enlarge upon it, without ſaying ſomewhat that I have ſaid before, which I have no mind to do.

We come now to the *Seventh*, and *Eighth*

*Eighth Chapters* concerning *Penance*, &c. upon which I ſhall enlarge the leſs, becauſe the *Church of England* is ſo far from condemning *Confeſſion* or *Penance*, that it uſes, and commends both, and upon *Confeſſion* always *ſatisfaction* is enjoyned *there*, as much as in the *Church of Rome*; it is true that with us it is not ſo *poſitively enjoyned*, that is, men are not *compelled to it*; nor are *thoſe Forms* uſed in ours, or *thoſe Interrogatories* adminiſtred, by which thoſe *ſecrets are extorted* from Men and Women, which they would willingly *conceal*, and which may lawfully be concealed as in *their Church*, but *Penitents* are left to their *own liberty*, and their *own method* of drawing ſuch information and comfort from their Confeſſors, as they believe moſt uſeful to them, which was the original end of *Confeſſion*, and from which very many *good Catholicks* believe there is at preſent too great a deviation. God forbid the integrity and piety of any Church ſhould be ſuſpected, much leſs condemned for the evil livers who remain within the pale of it. No Church hath ever yet, nor any will ever be, but the triumphant, without abundance of them; yet it being the *principal end*, and the moſt *manifeſt perfection* of *Religion*

*ligion* to introduce an *innocence of life*, and a *ſincerity of manners* into all thoſe who profeſs it, all Churches cannot too ſeverely affect that Diſcipline which hath the greateſt operation upon the lives, and actions of their Children: whether there are not ſome corruptions creeped into the common practice of *auricular Confeſſion*, whether the *ordinary cuſtomary Confeſſors* are not *too remiſs*, or *over-curious* in examining, and conſequently in informing their *Penitents*, or *too eaſie*, and *perfunctory* in their *Abſolutions*, will not become me to determine; but Mr. *Creſſy* well knows that very many learned and pious *Catholicks* do publickly lament the ſcandalous corruptions which have been practiſed, and countenanced in that vital part of their Religion. Who thoſe *Apoſtates from the Catholick Church are*, *who have left their Monaſteries out of carnal liberty*, *and carnal luſts*, I am not at all informed, but if they are ſo carnally minded, I doubt ſome of them may be inſtructed by him to ask him, how he *forgot what he had formerly believed*, and whether he was *in a moment inſpired to anſwer to a new Catechiſm full of new Articles of Faith?* if conſcience hath had no influence upon them, they have been very

very weak, and not *Roman Catholicks* enough to be tempted by the *Woman*, ſince they might have had the full uſe of her with much more good husbandry, and leſs guilt, without leaving their *Monaſteries*; for it is a ruled and a vowed eaſe by moſt, if not all their *Caſuiſts*, that *fornication* is a leſs ſin than *Marriage*, and the reaſon they give is, that the laſt is living in *perpetual adultery*. Whoever hath lived in thoſe places which are moſt inhabited by *Religious Men*, is very little converſant with the *Catholick fame*, if he doth believe the major part of *Religious Men* to be enough mortified againſt that liberty, though no doubt very many of them have ſubdued the temptation, and it will not only be *Charity*, but *common Juſtice* to think that thoſe *Apoſtates* over whom Mr *Creſſy* ſo much inſults, have been governed by their Conſcience, ſince it was hardly poſſible they could be invited by the *Woman*, having enough of that Sex at their Devotion, without the obligation, and impediment of Marriage; and till Mr *Creſſy* informs us why *Monaſteries* are better *Schools of Holineſs* and *Devotion*, than *our Colledges* are, whoſe Diſcipline is as ſevere, admitting cleanlineſs be to be preferred before ſlovenlineſs, and Doctrine

much ſtricter, enough hath been already ſaid for their vindication, and need not be repeated.

I think I underſtand the excuſe that Mr *Creſſy* makes for the notorious tranſgreſſions which have been in the matter of *Confeſſion*, and *Abſolution*, in reference to which he ſays the Doctor is not ignorant, that *not very long ſince, among ſeveral dangerous Poſitions collected out of ſome modern Caſuiſts, ſuch ſcandalous relaxations in adminiſtring the Sacrament of Penance had a principal place, all which were not only condemned by the Biſhops of* France *almoſt in every Diocefe, but alſo a Book, the Authour of which undertook to defend them, was ſolemnly prohibited, and condemned by the Pope, ſince which time*, he ſays, *ſuch Doctrines have been wholly reſtrained, and ſilenced*; to which I ſhall only ſay, that theſe *modern Caſuiſts* continue ſtill the *greateſt Confeſſors* in all *Catholick Countries*, and it is obſervable that not one amongſt them, hath ever yet renounced, or diſclaimed one of thoſe dangerous Opinions or Poſitions which ſtand ſo condemned, and it can therefore hardly be known that ſuch Doctrines are wholly reſtrained,

ſtrained, and for their being *ſilenced*, which they urge ſtill as a matter of *great reformation* in thoſe loud differences, and as if all the paſſions and inconveniences which ariſe from thence were thereby ſuppreſſed, if not extinguiſhed, whoever hath any converſation with thoſe Adverſaries may quickly diſcern, that neither of them hath laid aſide their Propoſitions, or the animoſities againſt each other, and the ſilence contributes ſo little of Charity that *poor Monſieur*——— ſince he was known to be the Authour of the *Provincial Letters*, can ſcarce enjoy peace in his Grave; Indeed if the *Biſhops of France* were not over-powered, and even ſilenced too, by the *Regular Clergy*, thoſe exceſſes would in a ſhort time be well reformed; The danger is, that in the method and form of cuſtomary Confeſſions, there remains ſtill a contention between the *Authority of the Scriptures*, and *of the Church*, without which it could hardly fall out, that ſo many men, who all hours of the day and of the night indulge to themſelves, even without concealing it, the practice of thoſe ſins which the Scripture hath prohibited under the *penalty of damnation*, cannot be ſeduced by example, or importunity, hardly by ſickneſs, to eat fleſh upon a day of abſti-

nence, nor from prophane or unclean discourſe in that very time, which can proceed from no other Principle, than that the disobeying the *injunctions of the Church*, (which without doubt ought to be obſerved) is a *greater ſin*, than thoſe of our Saviour; and men would not run to *confeſſion* as they waſh their hands, with a reſolution to make them leſs clean as ſoon as they have done. If thoſe fountains of *Confeſſion* and *Abſolution*, from whence ſo many draw the waters of life, come to be poyſoned or prophaned, they were much better be dryed up for a time, or carefully encloſed, that men might not reſort thither, till they are better inſtructed in the uſe of them; and we may without breach of Charity believe that very odious corruptions and preſumptions had broken into thoſe Sacred Offices, when the Church it ſelf took ſo much notice of it, and could not preſcribe a more ſecret remedy than a *publick Bull*, which *Pope Pius the Fourth* thought neceſſary to publiſh, *Contra Sacerdotes, qui mulieres pœnitentes in actu Confeſſionis ad actus inhoneſtos provocare, & allicere tentant, Bul. Tom.* 2. Nor can we ſuppoſe that this remedy wrought its effect, when *another Pope*, near one hundred years after, was compelled to renew and enlarge

enlarge that *Bull* with greater penalties, as *Pope Gregory the Fifteenth* hath done, *Contra Sacerdotes in confeſſionibus Sacramentalibus pœnitentes ſollicitantes*, Bul. Tom. 3. In which it is obſervable, that a greater latitude is permitted to *Confeſſors* for the diſcovery of this *horrible impiety*, than is allowed for the diſcovery and prevention of the *fouleſt Treaſon*; and after all this, the condemning the dangerous Poſitions of the *modern Caſuiſts* hath been found as neceſſary, which is ſtill an Argument that ſomewhat was ſtill amiſs in the adminiſtration of thoſe Offices.

That great reverence was paid to the memory of many excellent perſons after their death, by viſiting their Tombs, and other commemoration of their Vertues, and noble actions, hath great teſtimony from antiquity, as ancient as we have any evidence of the practice of any formal devotions amongſt Chriſtians: As the *Primitive Chriſtians* amongſt the *Jews* did not decline going to the Synagogues, nor the practice of all things which were in cuſtom with that Nation, when the ſame could be innocently performed; ſo amongſt the *Gentiles* they obſerved whatſoever was in great reverence amongſt

them, as the paying respect to the memory of their Ancestors always was, and that did not contradict or offend any Christian Precept; and it is not improbable that they might take that practice from them, since the *visitation of the Tombs* and *Sepultures of Martyrs* is as antient as *Martyrdom it self*: but that those forms of *Prayer for the dead*, which are now practised in the *Roman Church*, were in use amongst Christians *from the beginning till Protestantism arose*, Mr *Cressy* will not prove; and there is too great reason to doubt, that whosoever doth believe, that enormous sins which are unacknowledged and unrepented of at the death of the Sinner may be expiated, and consequently must be pardoned by what they who live after him can do for him, hath a great temptation to live without that strict guard upon his affections, and his passions, which he might otherwise believe to be necessary. But I do not think that any but *illiterate Catholicks* have that Opinion, whether the most learned amongst them are not well content, that the rest in this, and many other Particulars should believe what they themselves do not believe, I refer to Mr *Cressy*; assuring him likewise, that if I did think that my Prayers, or any thing

else

elſe I could do, could purchaſe the leaſt eaſe to the Souls of my Friends, or of my Enemies, I would pour them out with all my heart, and ſhould not fear any reprehenſion from the *Church of England*, which hath declared no judgment in the Point, except it be comprehended in the *Article of Purgatory*, and then the cenſure is no more, than that it is a *fond thing*, which in that caſe I would be content to undergo; and for the many *Maſſes* which are uſually ſaid for them, and which ſeems to give *rich Sinners* ſome advantage, I will ſay no more, than that to my underſtanding that *Prieſt* who believes his *Maſs* gives any benefit to the *departed Soul*, hath much to anſwer that he doth not ſay it *for Charity*, but takes *ten Pence* or a *Shilling* (at the rate that Maſſes are ſold in that climate) which ſeems to be more *literal Simony* than any act that paſſes under that reproach.

For the matter of *Indulgences* M^r *Creſſy* ſeems to be intirely of the Doctor's judgment and opinion, and therefore I cannot but wonder and lament, that it being upon the matter the only Chapter in which he hath treated him with civility, he chuſes to conclude it ſo rudely, as to ſay, that *every prudent Reader will eaſily diſcover from*

*how poiſonous a heart it iſſues, and to how unchriſtian an end it was directed.* My exceptions to *Indulgences* is, the *deceit* and *fraud* that is in them, and the *circumventiou* of the *common people*, from which the Church it ſelf cannot be excuſed; there is ſcarce a Village in all the *Catholick Dominions* of the World, which hath not one day in the year, if not more, the benefit of an *Indulgence*, to obtain which they viſit ſuch and ſuch places and Churches ſo many times, and in this expedition, people of both Sexes, the lame and the blind tire themſelves; when whoever can read *Latine* finds, that if he complies with the Precepts and Injunctions, which are the conditions of every *Indulgence* of *hearty repentance* of all their ſins, and a *ſincere amendment of life*, and the like, he ſhall be ſure to enjoy all the benefits, and more than are promiſed by that *Indulgence*, though he ſhould *lie in his bed*, whilſt others make thoſe *perambulations*; and yet this kind of fatuity is the ground of all thoſe *Indulgences*, and of the *Pilgrimages* which are undertaken, except for *Penance*, whereas if the Conditions be performed, they have no need of the *Indulgence*, and if they be not, they have no benefit by it, though it coſts even the pooreſt people ſome money,

ney, which they cannot well ſpare in moſt places.

Mr *Creſſy* is not ſo ſturdy a Maintainer of all the Points in difference with the *Roman Church*, but he would willingly part with the *Prayers in an unknown tongue*, though he ſays, *there is ſcarce a Ruſtick ſo ignorant, but well underſtands what the Prieſt does, through the whole courſe of the Maſs*; but I muſt confeſs my ſelf ſo much more ignorant than *his Ruſtick*, that though I have ſeen many *Maſſes*, I never heard any, nor ſaw any Congregation ſo intent, as if they did deſire to hear any thing that is ſaid, but *whiſper*, and *talk*, and *laugh*, except only at the *Elevation*; and if the Congregation be great, eſpecially at a *high Maſs*, it is hardly poſſible that any conſiderable number of them can underſtand one word that is ſpoken; nor is it held *neceſſary*, for as the Prieſt takes more than ordinary care by an *affected* and *induſtrious pronunciation* not to have what he ſays underſtood, ſo the people generally think themſelves only concerned in being preſent, and that it is not neceſſary for them to hear or underſtand what is ſpoken, becauſe all that relates to them is done, and completely performed by the *Prieſt*.

*Prieſt.* He confeſſes that *it was far from being the Churches primary intention, that the Publick Office ſhould be in a tongue not underſtood by the people, for it was at firſt compoſed*, he ſays, *in the Language generally ſpoken and underſtood through* Europe; by which I ſuppoſe he means the *Latin tongue*, in which he is much miſtaken, both that *Latin* was generally ſpoken and underſtood through *Europe*; I am not ſure that it was the Language of all *Italy* it ſelf, or that in the firſt compoſing of *Liturgies*, they were all one and the ſame, or in *one Language*. In the *Eaſt*, and throughout the *Greek Church* we are ſure they had, and ſtill have *different Liturgies*, and we have no reaſon to believe, that in the *Latine Church* the *Liturgies* were the ſame throughout the *Weſt*, but were ſuch as the *Biſhops* allowed, or made for their own *Dioceſes*. We know that the *Britiſh Church* retained its *Liturgy* for many years; and that it was near, if not above one thouſand years (for it was not till the time of *Gregory the Seventh*) before *Spain* parted with the *Gothiſh Liturgy*, and accepted that from *Rome*; and how many alterations have been ſince made in it, is known to all who will inform themſelves; and after all, I think S^t *Ambroſe*'s

*Miſſal*

*Missal* is still retained in *Milan*, notwithstanding the *Bull* of *Clement the Eighth*, and of the *succeeding Popes*; and therefore I cannot doubt but that and very many Particulars in common practice, are parts of that *Religion of State*, which may without breach of charity or unity, be altered and reformed by the Sovereign in such order as such mutations are made for the advancement of *God's service* in such a Kingdome or Province for which it is made. But Mr *Cressy* would find himself as much deceived even in the making up that breach, if the *Popes* consent be necessary to it, as he was formerly in his draught of a *Protestation* or *Subscription* for the fidelity of the *English Catholicks*; yet we know that *Pope Pius* in the beginning of *Queen Elizabeth*'s Reign, was very willing to have dispensed with the usage of the *English Liturgy*, the *Communion in both kinds*, and whatever else was practised in *that Church*, upon condition that the *Popes Authority* and *Supremacy* might have been resettled in *that Kingdom*, which he knew would be a good Bargain, and enable him to undo all the rest when he should think it necessary; but Mr *Cressy* would have proceeded more warily if he had before he left the *Church* in which he was first ordained a *Priest*,

a *Prieſt*, procured a Reformation in thoſe two Particulars, for which he is now ſo willing to compound, *Indulgences* and *the praying in an unknown tongue*, which are greater blemiſhes in the *Church* he hath betaken himſelf into, than all he hath left in that, which he is departed from.

We are come at laſt to the Doctor's exception againſt the *Church of Romes* denying the *reading of the Bible* indifferently; and with this exception Mr *Creſſy* makes himſelf very merry, as if the Principles of the Religion of the *Church of England muſt fall to the ground*, or, as he ſays, *utterly go to wrack* if that liberty were denied; *for how then ſhould every ſober Enquirer into Scripture frame a Religion to himſelf?* And ſo pleaſes himſelf with endeavouring to perſwade others, contrary to his own Conſcience, that every one of the *Church of England* hath liberty to *frame a Religion to himſelf*, whereas he well knows that *every Member* of the *Church of Rome* hath as much liberty to *frame a Religion to himſelf*, as any one of the *Church of England* hath, who is as much obliged to conform himſelf to the Doctrine of *that Church*, as the other is to that of *Rome*. And for the Opinion it hath of the *Scripture*, it anſwers for it ſelf in theſe

theſe words; Article VI. *Holy Scripture containeth all things neceſſary for ſalvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to Salvation:* How will this ſerve his turn to *frame a Religion to himſelf?* But then he recreates himſelf with a Dialogue which he makes between *the Doctor* and one of *his Pariſhioners*, which if he pleaſes, is his own caſe, whilſt he triumphs in his Conqueſts of thoſe poor people, which he perverts; what do thoſe ſimple Creatures know of the *authority of the whole Church*, when he amuzes them with Points of Controverſie of *good works*, and of *Chriſts very fleſh and blood in the Sacrament*, contrary to the very evidence of all his ſenſes, to which all Miracles have been ſubjected; have thoſe people any other knowledge or information of the ſence of the *Catholick Church* than from him? and would it not better become them to anſwer him, that in thoſe Points they would chuſe rather to believe their *own Miniſter*, to whom the care of their Souls is committed, than him who is *a Stranger* to them? or if they have heard of him, they ought the leſs to believe him.

him. Whoever knows the Doctor and Him, or hath carefully perused their Writings, cannot be blamed for preferring the former before the latter. *But then how can these people who read the* Scripture, *and appeal to it, know that they have the* true Scripture, *which is the Word of God?* which is a worn-out Question, that hath been as often answered as asked. The *Church of Rome* hath no other evidence of the truth of it, than *we have*, and the *Tradition* that hath derived it, doth as much belong to the *Church of England*, as to *the other*; there is no difference between us in any Particular that relates to *Tradition*, where the *Tradition* is as *universal* or as *manifest* as it is in that of the *Scripture*. The Doctor is so far from saying or thinking that *every Christian is to be a Judge of the sence of Scripture*, that he doth not believe that *every Church* is fit to be a *Judge of it*; nor doth it appear that the *Church of Rome* it self, which would be thought to be *Catholick*, and *instar omnium*, doth pretend to understand, much less to judge of the sence of the *whole Scripture*; and yet a very weak Member of either may clearly understand the sence of those particular places, which are necessary to be understood for his salvation; as no man is so ignorant

norant as not to know what the ſence of *Adultery*, and of *Theft*, and *Murther*, and the like, which he is forbid to be guilty of; and if he be ſo ignorant, he will not be the more inclined to deteſt them by reading the *School-men*; and if he be of the *Church of England* he knows whither to repair for advice and counſel in difficult caſes, and refuſes not to ſubmit to it. But that no authority may be able to do us good, he hath obtained a very extraordinary faculty to anſwer and avoid it, and which is the neareſt to ſmelling it out with the Noſe that I have been informed of. The Doctor to prove that the Chriſtians in all times were indulged and exhorted to *read the Scriptures*, beſides many other Arguments, backs his demonſtrations, as M^r *Creſſy* confeſſes, with an Army of the *ancient Fathers*, who are cited by him, and their Doctrine acknowledged by ſeveral late *Catholick Divines* of the moſt eminent account, and which he himſelf confeſſes to be true; but he ſays notwithſtanding that *no Catholick, nor he thinks any other man in his right wits will grant that every Porter, Cobler, or Lawndreſs is capable to inſtruct themſelves by reading the Scriptures alone, or to clear the Doctrine of the myſtery of the Holy Trinity, the Incarnation*

*tion of our Saviour, the Proceſſion of the Holy Ghoſt*, &c. In all which I do not know that he hath an Adverſary. After he hath asked the Doctor a Queſtion or two of his own judgment, concerning the *Fathers* Conceſſions in thoſe Caſes, whether they did not ſuppoſe that they to whom they gave this licence, would *for the ſence of difficult Points have ſubmitted their judgments to the Church.* But then he undertakes to know, that if there had been ſuch an *Architect of Principles*, as the Doctor, in the time of the *Fathers*, they would not have been ſo zealous in their exhortations to a promiſcuous reading of *Scriptures.* For he ſays, and hopes you will take his word for it, that the Doctor's *Principles do evidently contain the moſt pernicious Soul-deſtroying Hereſie that ever aſſaulted God's Church*; *Principles which baniſh peace, charity, humility and obedience utterly from the Church and State*; which if true, as they could never have entred into the Doctors thoughts by reading the Scriptures, ſo there can be no ſuch Antidote to expel thoſe Poyſons, as by the Scriptures; for I will undertake to ſhew very plain places in Scripture, of the ſence whereof there is no doubt made, for the confutation of all *thoſe Principles*; and

if

if he be of the *Philoſophers* mind; that more *Syllogiſms* can be made for truth than againſt it, he will not think the worſe of *reading the Scriptures* for *thoſe Principles*; yet he concludes, that if *the Fathers* had foreſeen [illegible]ſe miſchiefs, they would never have given ſuch advice; yet he does confeſs that *the four firſt general Councils* never put any ſuch reſtraint upon the *reading the Scriptures*; for which he gives as good a reaſon as his anſwer concerning the *Fathers*, becauſe of the difference between the *Hereſies of thoſe times*, and the *Hereſies of theſe times*. *The Inventors of the ancient Hereſies*, he ſays, *were great learned Prelates, and ſubtle Philoſophers, and the object of their Hereſies were ſublime Myſteries of Faith, examined and framed by them, according to the grounds of* Plato's *and* Ariſtotle's *Philoſophy*, &c. *Hence*, he ſays, *it came to paſs that in thoſe days the Scriptures might be read freely enough by ordinary Chriſtians without danger, eſpecially conſidering their intention of reading them was not to find out a new Religion, but to inſtruct themſelves in piety, and to inflame their hearts in the Divine love*: Pag. 161, 162. *But our modern Hereſies* (he ſays) *are of a quite different complexion, they are converſant about matters obvious to the weakeſt ca-*

 *pacities*,

*pacities, as the external administration of Sacraments, the jurisdiction of Superiors Civil and Ecclesiastical, the manner of mens devotions, the institution of Religious Orders, the obligation of Vows, the Ordinances of the Church touching Fasting, Matrimony, Celibacy, paying of Tithes,* &c. *Or if about sublime mysteries men are taught to examine such mysteries by natural reason, and the verdict of their outward senses.*

Is not the *English* or *sence* of all this, that towards the conviction of the highest and the greatest *Heresies* which ever were in the Church, and which were only worthy of the name of *Heresies*, and were condemned as such by the pure and strong evidence of *Scripture*, the *reading of the Scriptures* might be permitted, at least might be read without danger; especially because the intention of reading them then was, that men might be the better for it: But that now in these *modern Heresies*, upon the *Sacraments*, and the *institution of Religious Orders* and *Vows*, &c. the *reading the Scriptures* is *pernicious*, and serves only to find out a *new Religion?* I can in truth collect no other sence than this from Mr. *Cressy*'s distinction between the *ancient* and *modern Heresies*; or for his conclusion, that

that thoſe *godly Fathers* who are cited by the Doctor, and truly cited, as he confeſſes, had lived amongſt us, or if ſuch *Hereſies* had been then ſpread amongſt their Diſciples, they would not have been ſo zealous in their exhortations to a promiſcuous reading of Scripture. I think they would, becauſe I am ſure they would have had the ſame reaſon, and would have wondred how any differences of opinion upon the *Civil* or *Eccleſiaſtical juriſdiction*, upon the *manner of mens devotions*, or upon the *inſtitution of Religious orders*, or the reſt come to be called *Hereſies?* And who had authority to declare them ſuch? If nothing that hath reference to any of theſe particulars was in practice in their time, we have the leſs reaſons to acquieſce in the new invention of them; and it will be the more worth our enquiry, whether they who have put that brand upon them, were not rather *parties* than *judges*, and *gainers* by their *determinations*. If thoſe particulars can neither be confirmed by *Scripture*, nor defended by *reaſon*, we need not be troubled for their being called *Hereſies*, though there were no *Scripture* againſt them, nor *reaſon* to confute them; both which we conceive we have clearly on our ſides; let us examine them in order.

Concerning the *external administration of Sacraments*, we take upon us to say, that they rob the people of *half* that which *our Saviour instituted*, and that (besides the *novelty of it*, for we say it was near, if not full *one thousand years* before that violence was offered to *Christianity*) they may as well defraud them of *both*, as of *either* of the *species*, and the answer they give to it, can give no reasonable satisfaction to any; for to that allegation that *the body* cannot be without *the blood*, and consequently *the bread* contains *both*, if our Saviour had thought so, he would have instituted it in that manner; the whole obligations of mystery depending only upon the institution, then our Saviour well knew that in the sence they put upon it, it would have been an institution directly *contrary to the Law*, which our Saviour never violated, for the eating the *flesh* with the *blood* was *utterly unlawful*, and what was unlawful in the institution, cannot become lawful since, by any authority under Heaven; and therefore they who cannot be suffered to receive it in *both species*, are without the *benefit of the Sacrament* that was instituted by our Saviour, and that is all I shall say of the *external administration*. For the *examination of the mysteries* by *natural reason*, and

and the verdict of their *outward ſenſes*; I ſhall only ask whether thoſe *outward ſenſes* are *proper judges*, that *that* is *bread*, and *that* is *wine*, by their *ſight*, and their *taſte*, and their *feeling* it, before the *conſecration*, which no body will deny. How different the operation thereof may be after that *myſterious action*, and the *ſpiritual effect* of it, no man pretends to make a judgment by his *outward ſenſes*, but if he be admitted to taſte both after the conſecration, why his ſenſes ſhould not be as competent diſcerners whether they remain ſtill *bread* and *wine* as *they were*, or are become *fleſh* and *blood*, which they *were not before*, I cannot comprehend; no more than why we ſhould be bound to underſtand thoſe few words *literally*, which are ſo evidently contradicted by our ſenſes, which no other miracle ever was, rather than many other *metaphorical* and *allegorical expreſſions* in which the Scriptures abound, and which cannot be more controlled by the outward ſenſes than this is. For the *juriſdiction* of *Superiours Civil* and *Eccleſiaſtical*, what Judge can there be, but the Laws of that Kingdom where ſuch juriſdiction is to be exerciſed, and of that Church which ought to ſettle the publick manner of mens devotions? For the *inſtitution of Re-*

*ligious Orders*, and the *obligations of Vows*, the *Biſhop of Rome* himſelf doth not pretend any power or authority to erect any *Monaſtery*, *Colledge* or *Religious Houſe* in any Kingdom or Province, without the conſent and approbation of *King* or *Prince*, to whom the Soveraignty belongs; and if they do admit ſuch inſtitutions to be made, and ſuch obligations by vows to be entred into, as are prejudicial to the peace and happineſs of their Dominions, the inſtitution is theirs, and not the Popes; and when their reaſon or their experience diſcovers any miſchief or detriment to their other ſubjects, to redound from thoſe Inſtitutions, either in their *original* or by *new orders* and *conceſſions*, or that the ſubjects under thoſe Inſtitutions are become leſs their ſubjects, than their other fellow-ſubjects are, and that they depend more on ſome foreign Prince than on them in their own Territories; they may, and ought to alter the form and inſtitution, or to ſuppreſs if they cannot reform the whole; and if they cannot do this, they cannot provide for the peace and happineſs of the people committed to their charge: And the like for *faſting*, (that is, the obſervation of *publick Faſts*) *Celibacy*, *paying of Tithes*, they can be no other-

otherwiſe regulated, than by the Civil and Eccleſiaſtical Laws of every Nation and Province, and are ſo regulated, and not in the ſame manner in all the *Catholick Kingdoms* and *Provinces* in *Europe*. And therefore ſince that is the greateſt objection Mr. *Creſſy* makes againſt the reading of the Scripture, that the *contradictions* which ariſe upon thoſe particulars may be improved and inflamed into *Hereſies* by the paſſion and humor of the *Court of Rome*, we will rather acquieſce in the advice of the *Primitive Fathers* of the *Church*, and believe that what the *four firſt general Councils* did not prohibit us to do, we may lawfully continue the practice of; and ſince the *Church of England* in conformity with the pureſt antiquity, permits and enjoyns us to *read the Scriptures*, we will obey its directions, without caring what that of *Rome* forbids.

Mr. *Creſſy* comes now in excuſe of his juſt indignation againſt the Doctor's Principles, to diſcover a ſecret that *his own unhappineſs, if not guilt, gave the firſt occaſion, that thoſe principles ſhould be known, and received into the Church of England*; and this diſcovery muſt be the more ingenuous, becauſe *he is ſure no man*

*now alive knows any thing of it*; Then he tells you a ſtory of his accidental finding and buying at a Book-ſellers Shop *Monſieur Dallies* Book, *Of the true uſe of the Fathers*, which *he ſhewed that night to his Noble Dear Lord* Lucius *Lord* Falkland, *who reading a little of the Contents, deſired him to give it to him, which he willingly did, and that my Lord ſhortly after ſent him a moſt civil Letter full of thanks, both in his own and Maſter* Chillingworth's *name for that ſmall Preſent, telling him that that little Book had ſaved him a moſt tedious labour of reading almoſt twenty great Volumes*, and then tells another ſtory of Mr. *Chillingworth*; and I confeſs when I read this notable diſcovery, and knew that I was no great ſtranger to the tranſactions which had been in that time in that company, I could not ſuddenly comprehend what his meaning or purpoſe was in making that relation, but I quickly found that all his meaning was, under the ſtile of his *Noble Dear Lord* (as in truth he deſerved from him the higheſt expreſſions of gratitude he could utter) to traduce the memory of that *incomparable Lord*, and to cauſe him to be thought a *Socinian*, and I cannot enough lament that he hath found credit enough with two or three Perſons

of

of the *Church of England* (who I am ſure never knew, I think never ſaw that *excellent Perſon*) to take upon them to aſperſe a *Noble man* of the moſt *prodigious learning*, of the moſt *exemplar manners*, and *ſingular good nature*, of the moſt *unblemiſhed integrity*, and the *greateſt Ornament* of the Nation, that any Age hath produced, with the Character of a *Socinian*; Mr. *Creſſy* well knows that before that time of his Journey into *Ireland*, in the year *One thouſand ſix hundred thirty eight*, that *Noble Lord* had peruſed, and read over all the *Greek*, and *Latine Fathers*, and was indefatigable in looking over all Books, which with great expence he cauſed to be tranſmitted to him from all parts, and ſo could not have been long without Mr. *Dallies Book*, if Mr. *Creſſy*'s preſenting it to him, had not given him opportunity to have raiſed this ſcandal upon his memory, nor could that Book have been ſo grateful to him, if he had not read the *Fathers*. For Mr. *Chillingworth*, if Mr. *Creſſy* had not been very wary in ſaying any thing that might redound to the honour of any of the *preſent Prelates*, he cannot but know that the *preſent Arch-Biſhop* of *Canterbury*, had firſt reclaimed him from his doubtings, and they were no more

more, nor had he ever declared himself a *Catholick*, except being at S. *Omers* amounts to such a Declaration, before ever he was sent for by *Arch-Bishop Laud*; and I am very much deceived, which I think I am not in that particular, if Mr. *Chillingworth*'s Book against Mr. *Knott* was not published before the time of Mr. *Cressy*'s Journey in *thirty eight*, into *Ireland*, and I know had been perused by him, and therefore Mr. *Dallies* Book could not interrupt him in the study of the *Fathers*, nor induce him to fix his mind upon *Socinian grounds*, which now serves his turn to reproach all men, and the *Church of England* it self, for refusing to believe his miracles, or to submit to that authority to whose blind guiding he hath lazily given up himself, and all his faculties; Yet he does so much honour to *those grounds*, that he does confess, that they obstructed a good while his entrance into the *Catholick Church*, the contrary whereof I know to be true, as much as a negative can be true, and that he never thought of entring into the Religion he now professes, till long after the death of the *Lord Falkland*, and Mr. *Chillingworth*, nor till the same *rebellious power* that drove the *King* out of the *Kingdom*, drove him likewise from

from the *good preferments* which he enjoyed in the *Church*, and then the *neceſſity*, and *diſtraction of his fortune*, together with the *melancholick*, and *irreſolution in his nature*, prevailed with him to bid farewel to his own reaſon and underſtanding, and to reſign himſelf to the conduct of thoſe who had a much worſe than his.

If the having read *Socinus*, and the commending that in him, which no body can reaſonably diſcommend in him, and the making uſe of that reaſon that God hath given a man for the examining of that which is moſt properly to be examined by reaſon, and to avoid the weak arguments of ſome men, how ſuperciliouſly ſoever inſiſted upon, or to diſcover the fallacies of others, be the definition of a *Socinian*, the party will be very ſtrong in all Churches; but if a perfect deteſtation of all thoſe Opinions againſt the *Perſon*, and *Divinity of our Saviour*, or any other doctrine that is contrary to the *Church of England* (and the *Church of England* hath more formally condemned *Socinianiſm*, than any *other Church* hath done, as appears by the *Canons*, of *One thouſand ſix hundred and forty*) can free a man from that reproach, as without doubt it ought to do: I can very

very warrantably declare that that *unparallell'd Lord* was no *Socinian*, nor is it possible for any man who is a *true Son* of the *Church of England*, to be corrupted with any of those Opinions. But in truth if Mr. *Cressy* hath that Prerogative in *Logick*, as to declare men to be *Socinians*, from some Propositions, which he calls Principles, which in his judgment will warrant those deductions, though he confesses *he does not suspect the Doctor will approve such consequences, yet he is confident with all his skill he cannot avoid them*, that is, he is a *Socinian* before he is aware of it, and in spight of his teeth; this is such an excess in the faculty of arguing, as must make him a *dangerous Neighbour*, and qualifies him excellently to be a *Commissioner of the Inquisition*, who have often need of that kind of subtilty, that will *make Heresies* which they cannot *find*; All this invention is to perswade his new Friends, of that which they call the *old Religion*, that his *old Friend's Religion* is *new*, that they have no *reverence* for *Antiquity*, no *regard* for the *Authority of the Fathers*, and only make use of their *natural reason* to find out a *new Religion* for themselves: whereas in truth whoever will impartially, and dispassionately make the enqui-

enquiry, ſhall find that there is no one *ſubſtantial controverſie* between the *Roman*, and the *Church of England*, but what is matter of *Novelty*, and hath no foundation in *Antiquity*, and that the *Fathers* are more diligently read, and ſtudied in *our Church*, than they are in *theirs*, and *more reverence* is paid to them *by us*, than *by them*, though neither they, nor we, nor any other Chriſtian Church in the World, do ſubmit or concur in all that the *Fathers* have taught, who were never all of *one mind*, and therefore may very lawfully have *their reaſons* examined by the *reaſons of other mens*; This that I ſay concerning the *reading*, and the *reverence* paid to the *Fathers* ought to be believed till they can produce one *Prelate*, or *Member* of the *Church of England* who hath ever uſed ſuch contemptuous words of the *Fathers*, *Ego, ut ingenuè fatear, plus uno ſummo Pontifici crederem, in his quæ fidei myſteria tangunt, quàm mille Auguſtinis, Jeronymis, Gregoriis,* &c. *Credo enim & ſcio, quòd ſummus Pontifex in his quæ fidei ſunt non poſſe errare, quoniam Authoritas determinandi quæ ad fidem ſpectant, in Pontifice reſidet:* which are the words of *Cornelius Muſſus* an *Italian Biſhop*, and much celebrated amongſt them for

for his extraordinary learning, in *Epiſ.* ad *Rom.* cap. 14. pa. 606. *Michael Medina* a man as eminent in the *Council of Trent* as any who ſate there, in the debate whether a *Biſhop* was Superiour to a *Presbyter*, *jure Eccleſiaſtico*, or *jure Divino*, when they who ſuſtained the former, alledged Saint *Jerome*, and S. *Auguſtine* to ſupport their opinion, *Medina* ſaid aloud, *Non mirum eſſe ſi iſti, & nonnulli alii Patres, re nondum eo tempore illuſtratâ, in eam hæreſim incidiſſent*; How would Mr. *Creſſy*, and his Friends inſult, if a Doctor of the *Church of England* ſhould publiſh in print by the authority of the Church, *Illud aſſerimus, quo juniores ut perſpicaciores eſſe Doctores, & contra hanc quam objectant multitudinem, Reſpondemus (inquit) ex verbo Dei, Exod. 23. In judicio plurimorum non acquieſces Sententiæ ut à vero devies*, and yet they are the words of *Salmeron*, a man of great learning amongſt the *Jeſuits*, and confeſſed of all men to be ſo, in *Ep.* ad *Rom.* 5. diſ. 51. pa. 468. How would they triumph upon the modeſty of one of our Clergy, if when he had reckoned up the opinions of moſt of the *Fathers* upon a difficult Text of *Scripture*, he ſhould conclude, *Sed ſi meam quoque ſententiam avet audire, liberè fate-*

*bor,*

*bor, in nulla prorſus earum, meum qualecunque judicium acquieſcere*; and yet theſe are the words of *Maldonate* in his *Commentary* upon the 11 verſe of the 11 ch. of St. *Matthew*, *Qui eſt minimus in regno Cælorum major eſt Johanne Baptiſta.* The queſtion is not whether theſe very *eminent men*, and *great Scholars*, for ſuch they were, ſaid well, and reaſonably, but whether they who aſſume this liberty, ſhould reproach us who never mention the *Fathers* but with *veneration*, and rarely diſſent from them, but when they diſſent from one another, for taking leſs liberty, or whether they do ingenuouſly to deſire the People ſhould believe that they are ſo ſevere obſervers of the Doctrine of the *Fathers*, that they never tread out of their ſteps.

Why may it not become the *Church of England* to uſe the ſame expreſſions which *Cardinal Cajetan* ſo long ſince did in his *Preface* to his *Commentaries* upon the *Books of Moſes*, in his excuſe for having rejected many expoſitions of the *Fathers*, *Solis ſacræ Scripturæ authoribus, reſervata authoritas hæc eſt, ut ideo ſic credamus eſſe quia ipſi ſic ſcripſerunt?* Why may it not become any *particular member* of that *Church* in a *particular point*, it may be but in

in a *particular expreſſion*, to differ from a *particular Father*, when *Petavius*, who had as exactly read the *Fathers*, and was as great a *Maſter* of *univerſal Learning* as this Age hath produced, preſumes to ſay, *Multa ſunt à ſanctiſſimis Patribus, præſertim à Chryſoſtomo in homiliis aſperſa, quæ ſi ad exactæ veritatis normam accommodare volueris, boni ſenſûs inania videbuntur*, in *Epipha.* pa. 244. Theſe, and very many more of the like animadverſions, and detections by *Monſieur Dallie*, anger, and vex Mr. *Creſſy*, and his *new Friends* much more than any diſreſpect he is guilty of towards the *Fathers*, of which they cannot aſſign one inſtance; all that he ſays, beſides the mentioning them always with all poſſible reverence, is no more than what Mr. *Creſſy* ſays of them, and of the *four firſt general Councils*, and which indeed was the cauſe of *Monſieur Dallies* writing that Book, that thoſe *Holy men*, nor the *times in which they lived*, knew any thing, or had heard of any of the points, eſpecially in *controverſie* between us, and the *Church of Rome*, and therefore that it was a vain affectation to appeal to them for a *deciſion*; I do not much wonder at any thing Mr. *Creſſy* ſays, upon this argument, for he owed to himſelf ſome extraordinary obſer-

obſervation, to make his tale of preſenting that *unlucky Book* (as he calls it) of Mr *Dallie*, to *My Lord Falkland*, and which, he ſays, *perſwaded Mr. Chillingworth to have a light eſteem of the Fathers*; but I cannot but admire, and grieve, that he hath ſo much credit with any Member of the *Church of England* how obſcure ſoever, as to perſwade him to have the ſame Opinion, and thereupon to aſſume the Licence, and the raſhneſs to aſperſe (as far as his Talent can contribute unto it) the memory of that moſt loved, and moſt eſteemed *Lord Falkland* (whoſe name he is not worthy to paſs through his mouth) with the odious reproach of being a *Socinian*, and that when no Perſon of the *Church of Rome* hath had the courage in ſo many years to attempt the anſwering that Book *de uſu Patrum*, one of the *other Church* ſhould think it neceſſary to take the Quarrel upon him, and without any reaſon, or any inſtance of moment, reproach Mr *Dallie* with his light eſteem of the *Holy Fathers*, in language not in any degree decent; nor was the matter, or the manner at all neceſſary to the other part of his Book concerning the *Church of England*; nor can any Man who is diſpoſed to make that enquiry, meet with a

greater encouragement to purſue it, than by having read that Book of Mr. *Dallies*.

I am glad I am now come to Mr. *Creſſy's Concluſion*, which is not long, and conſiſts in a *ſofter* and more *civil* kind of *ſcolding* than the other parts of his Book, but with the *ſame bitterneſs*, and hath in truth in it ſomewhat of ingenuity a man would not have expected; for after ſo many reproaches almoſt in every Page of his Book of being a *Presbyterian*, an *Independent*, an *Hypocrite*, indeed all the calumnies caſt upon him, which a *good Wit*, and an *ill Nature* can ſuggeſt; he confeſſes at laſt that the Doctor in one of his Books, and the place he cites, declares, *That the Church of* England *upon the greateſt enquiry he can make, is the beſt Church of the World*, which is a greater and fuller vindication of him for all the contumelious aſperſions caſt on him, and a more ample and clear teſtimony, becauſe it is more innocent, that he is a *true Son* of the *Church of England*, than any Mr. *Creſſy* can produce of his being a *Roman Catholick*. Will any *Presbyterian*, or *Independent*, or *Anabaptiſt*, make *that Declaration?* he well knows they neither can nor will whilſt they retain the Principles of their Parties, and they ceaſe to be

of

of either Party as ſoon as they make *that Declaration*; he confeſſes that the Doctor hath ſubſcribed, and ſubmitted to, and practiſes all that Church requires of him, and hath farther unprovoked given this ample teſtimony to it, that he was not obliged to do, and which no man can give, that is divided in his affections, and equally inclined to another Church that differs from it; and yet he is ſo jealous of the honour and ſecurity of the *Church of England*, that *Church* that he hath *Apoſtatized from*, that *Church* that he hath *traduced* and *reviled* with all the *ſcurrility of Language*, of *this Church* in which he will not permit a *poſſibility of Salvation*; he is ſo careful, that he will not allow the Doctor to be a *Member of it*, but adviſes like a loving Father, the *drowſie* and *ſleeping Prelates*, to be watchful over him as a *Spy* and *treacherous Perſon*, who whilſt he perſwades them (poor ſimple Creatures) that he will be a *Champion* for their *Church*, endeavours all he can to *deſtroy* and *undermine it*. How will Mr. *Creſſy* anſwer to his *Superiors* this prepoſterous zeal of his own behalf of a Church the moſt odious, and the moſt formidable to them, that when it is even almoſt undermined by Officers of its own, who are truſted to ſearch and ſurvey all its

Vaults and moſt ſecret Avenues, ſo that it is upon the point of falling, by taking away the ſtrong Supporters which have hitherto upheld it, and erecting rotten or mouldering Pillars in the place, and all this benefit and advantage may be loſt or prevented by his fond and unſeaſonable advertiſement, if the King and the Biſhops have prudence enough to make good uſe of it, by driving away or diſcountenancing ſuch a perfidious and unskilful Champion. May they not from hence apprehend, that as he came to them upon a ſudden and unexpected, ſo that he is upon thoughts of returning to the Church for which he hath ſo much care, and entring into a kind of correſpondence with his Adverſaries, by giving good counſel how to behave himſelf better? But how comes it to paſs that this miſerable Doctor who he yet ſeems to think may mean well to be ſo ſtupidly cozened and deceived, that inſtead of complying with his engagement to defend the Church, *he hath betrayed her, and the whole Cauſe to all the Fanatick Sects which have ſeparated from her, and with moſt horrible cruelty ſought her deſtruction, and with her the ruine of Monarchy?* All this tragical demoliſhing of foundations conſiſts in this, that he allows all ſober Enquirers

to

to be for themſelves *Judges* of the *ſenſe of Scripture* in *neceſſaries*, and *Judges* likewiſe *what Points are neceſſary*. This Saying of his hath betrayed the Cauſe of his Church, and *left her in a moſt forlorn condition, tottering upon Foundations and Principles, which to Mr.* Creſſy's *certain knowledge were not extant, at leaſt not known in* England *thirty years ſince*. Let it be in the firſt place obſerved (and it is ſure worthy to be obſerved) that this moſt pernicious Propoſition, which hath in ſuch an inſtant brought the *Church of England* into ſuch a *tottering condition*, is not made uſe of, nor ſo much as taken notice of by any of thoſe *Enemies* of hers, the *Presbyterians*, *Anabaptiſts*, or *Independents*, who have been ſo vigilant and induſtrious ſo many years to make her *totter*, and yet now the work is ſo near done to their hands by a *ſecret Friend*, who is the more able to do them good, by his not pretending any affection towards them; neither of them will put their Cauſe upon that Propoſition, nor apply it to their own Deſigns, and therefore it is poſſible that it may not be altogether ſo dangerous to the Church, as he would have it ſuppoſed to be, and of which it is probable he would not have given notice if he had in truth thought it to be *dange-*

*rous.* In the next place let us examine whether the Doctor himſelf cannot make another and better interpretation of his own words, than his *implacable enemy* hath done; all good *Phyſicians* compound their *Antidotes* according to the nature and malignity of the *Poyſon* that their *Patients* have ſwallowed. Now the *Poyſon* that Mr *Creſſy* and his *lurking Brethren* uſually bait their Traps with, and by which they catch moſt of their prey is, Their confident denouncing *damnation* againſt thoſe, and all thoſe who are not of *their mind*, that is, who are not received into the *Church of Rome*, and not intirely ſubmit to all her dictates: That the *Scripture* conſiſts in *dumb letters*, which cannot declare its *own meaning*, and therefore is liable to be miſinterpreted by the *wit* of *bold* and *preſumptuous men*, as the Founders of all *Hereſies* have been; and therefore they can only be ſafe who receive and conform themſelves to that *interpretation of Scripture* that the *Church* (in the cuſtody of which it is depoſited) *hath given* and declared to be *Orthodox.* That *that Church* is the *Church of Rome* where there conſtantly reſides a *Supreme Magiſtrate*, who, in caſe any *new Opinions* ſhall ſtart up to the prejudice of *Religion*, which have not been enough convinced by *former*

*definitions*

*definitions* of the *Church*, hath full authority committed to him by *our Saviour* to *declare* and *determine* what is *agreeable* or *contrary* to the *ſenſe of the Scripture*, ſince it cannot be ſuppoſed that *our Saviour* would *conſtitute* an *Officer*, and not indue him with all *neceſſary faculties*, or not *qualifie* him ſufficiently for the *diſcharge* of ſo great a *truſt*; and from hence they reſolve, that the greateſt *danger of damnation* is not from the *commiſſion* of thoſe *ſins* againſt which the *Spirit of God* hath ſo plainly denounced it, but in an *obſtinate preſumption* in contradicting the Opinions or directions of the *Catholick Church*, and refuſing to ſubmit to the Authority of the *Vicar of Chriſt*, who hath the unqueſtionable power to *bind* and to *looſe*, to *pardon* and to *condemn ſins*, having the *Keys of Heaven*, and of *Hell*, and therefore whilſt they will depend upon him, and put themſelves under his protection, they cannot but be ſafe.

This is the *common Poyſon* which theſe men carry about them to adminiſter to thoſe who they find moſt like to be deluded, and in the *compoſition* of it there are ſome *ingredients* according to the *humour of the Compounder*, which cannot be according to the *Catholick preſcription*, ſince

that Sovereign Power of their *Supreme Magiſtrate* the *Pope*, is not, nor ever will be acknowledged to be an *eſſential part* of the *Roman Catholick Religion*. Let us now ſee what Antidote the Doctor hath provided for the prevention or expulſion of this Poyſon; to confirm men in their abſolute confidence and dependence upon the Scripture, the force and virtue whereof that Poyſon would enervate; he ſays, *That it is repugnant to the nature of the Deſign, to the Wiſdom and Goodneſs of God to give an infallible aſſurance to perſons, in writing his will for the benefit of mankind, if thoſe Writings may not be underſtood by all perſons, who ſincerely endeavour to know the meaning of them, in all ſuch things as are neceſſary for their Salvation, and conſequently there can be no neceſſity ſuppoſed of any infallible Society of men, either to atteſt or explain thoſe Writings amongſt Chriſtians*; and this, and no more than this is the ſence of that, which contains all that confuſion which M^r *Creſſy* thinks muſt bring confuſion upon his *own Church*, as into that of the *Roman*, and from thence the Doctor proceeds to ſhew how *incompetent a Magiſtrate* they have choſen to determine all *differences in Religion*, which he proves by ſuch Arguments, as are very natural for the proving thereof;

and

and for the anſwering, and avoiding where-of we ſhall be compelled anon to take notice of Mr. *Creſſy*'s admirable artifice, and dexterity; Now if the Doctor hath, for want of skill in diſcerning Conſequences, made choice of an *improper medium* to prove that which he hath a mind to prove, God forbid that there ſhould be ſuch *Tragical effects* to attend that Argumentation, as the *deſtruction of Church* and *State*, and it would be as unreaſonable to condemn an Argument, that he who uſes it thinks to his purpoſe, becauſe it was never uſed till within *thirty Years*; One man ſays, that the Scripture is ſo very difficult, that no man can underſtand it, without repairing to the advice of an Adverſary, who will tell him the interpretation of it, to which he is to conform, let the Advice be never ſo contrary to his own judgment and reaſon; The other anſwers, that the underſtanding all the places of Scripture is ſo difficult, that men had need to conſult very much about it, yet that whatſoever is neceſſary towards Salvation is contained in ſuch eaſie places of Scripture, that every man who ſincerely enquires to know the meaning of them, may eaſily do it, and is ready to name thoſe places in which there is no difficulty, nor any difficulty hath yet been pretended,

tended, the believing of which, our Saviour himſelf hath declared to be enough for Salvation: Oh! but (ſays he) the conſequence of this Propoſition makes every man the *Judge* of his *own Religion*, and he may be of *what Religion he pleaſes*; The Queſtion is not, what the conſequence is, which few men agree upon, one conſequence ſeeming natural to one, and another to another, but whether the Averment be a good Anſwer to the other Suggeſtion, when another more weighty Argument is urged, another Anſwer ſhall be applied, without the reach of his conſequences, and yet the Doctor hath never ſaid, *that no man hath need of any information or advice, even in the eaſieſt places of Scripture*, and ſo *that Coblers and Lawndreſſes may chuſe a Religion for themſelves*, nor doth believe that any ſober or ſincere Enquirer, will fail in asking advice of thoſe to whom he ought to repair, if that which ſeems to others moſt eaſie, appear hard to him, nor can any man appear to himſelf to be a ſober, or ſincere Enquirer, without enquiring to help his ill underſtanding, and then even the *Lawndreſs* or the *Cobler* will be out of M^r *Creſſy*'s reach by his Arguments of damnation, which will manifeſtly appear to them to have no foundation

dation in Scripture, but to be a presumption againſt it.

Certainly it is a new way, and a new Law impoſed upon the handling of Controverſies, and was not in practice thirty Years ſince, that a man can no ſooner apply a Propoſition (let it be new, and not known to be urged before) towards the confirmation of a Principle in *one Religion*, or towards enervating a Principle in *another*, but that Propoſition is called a *Principle*, and thereupon all the ill conſequences are deduced from it, that may ſerve turn to aſperſe his Perſon, wound his reputation, and to make the unhappy man who hath not been ſharp-ſighted enough in *Logick* to diſcern thoſe conſequences, nor conſents to any one of them, be looked upon and abhorred as a *Socinian*, or if that be thought worſe, of a *Turk*; for the conſequence by well ſtroking, will be ſtretched as well to *the one*, as to *the other*, and the caſe of this *unhappy Diſputer* is the more miſerable, becauſe though he intends very honeſtly, and acknowledges none of the conſequences, that is only by his ignorance of what paſſes in his own mind, which a cunninger man than himſelf hath diſcovered, and aſſures him, and can eaſily prove that he

he doth believe that, which he protests he doth not believe, by which no *Classis of men* seem to be liable to *so many woes*, as they who make *false Syllogisms*, and they who cannot discover when they are false, for both these will be perplexed with ill consequences, according to the mercifulness of the *subtil man*, who hath the handling of the man, and the matter. If I will not submit to the authority to which Mr *Cressy* will subject me to, because he says the Church requires my subjection, and I tell him that it is an *irrational claim*, and my reason cannot therefore submit to it; If I will not believe what he hath in his hand to be a *Flint*, when he suffers me to *handle it*, and to *put it* into my *mouth*, because my senses tell me that it is a *piece of Butter*: I am presently concluded to be a man, who will examine all matters relating to Religion by *natural reason*, and make my *outward Senses* the *sole Judges* of the *Mysteries of Faith*, and of the *interpretation of Scripture*, and therefore I am a *Socinian*, and do neither believe the *Trinity*, the *Incarnation*, nor the other *Elements* of *Christianity*, and therefore no Name can be bad enough for me, nor is it any matter what I say. And after all this, I am no *Socinian*, and I do believe the *Trinity*, the *Incarnation*, and all the other

other *Elements of Religion*, and my reaſon obliges me to believe them, becauſe they being all matters of fact, are manifeſted by ſuch evidence, that I cannot ſuſpect, nor can my reaſon contradict, though all the parts of it, it cannot comprehend. Doth not the moſt *abſtracted reaſon* oblige me to believe that the *Scripture* contains nothing in it, but what is *true*, when I have as great a manifeſtation as the ſubject is capable of, that it is the *Word of God*, and therefore it muſt be *true*; yet when Mr *Creſſy*, or the *Pope* himſelf (as he frequently does in all his *Bulls*) applies a Text of Scripture to a very light, or erroneous purpoſe, the ſame reaſon may enable and warrant me to declare, that ſuch an interpretation is not reaſonable, & therefore it is to be rejected; Muſt that greateſt faculty that God has beſtowed upon mankind, (and therefore beſtowed it upon him that he may judge by it) Reaſon, be laid aſide or caſt away, becauſe there are ſome few things above the reach of it? and yet even when that is true (for it is often thought to be true, when it is not, and that ſome things are above reaſon which are not) *reaſon* ſhall contribute more to that obedience that is requiſite, than any *ſtupid reſignation* to *ſuch Authority*, as every day betrays it ſelf in ſome *weak* or *wilful determination*.

It

It is more than probable that very many learned and pious men may be so partial to the Doctor, as to believe that he is equally skilled in *Logick*, and to foresee all *consequences* which may *naturally follow* from any *Proposition* or *Principle* he makes use of, and that he can make it evident that none of those *direful consequences* do result from them, which Mr *Cressy*'s subtilty doth discern; and if this should be so, his friends would have cause to wish, that he had not been so transported with passion: for two Principles which he hath made choice of out of thirty (whereas if half the other twenty eight sufficiently evince what he would have, his work is done) which the Doctor for his ease had abridged in the end of his Book, that he hath upon the matter left all the rest of his Book, at least those parts which are most dangerous to the *Roman allegation* unanswered and unexamined, and that he hath made too much haste to his Conclusion, and to his triumphant Declaration on his own behalf, of the right and justice whereof he makes so little doubt, that having treated his Adversary with that meekness from the beginning of his Book, he charitably concludes with giving him good counsel upon the

the peril of his damnation; and truly the manner of his excuting his ſo brief anſwering his Book, that is, his not anſwering it at all, is very well worth the taking notice of. It may be the Doctor was conſcious to himſelf of having ſaid many Particulars throughout his Book, which had not been urged above thirty years ſince; and upon the petulancy of Mr *Creſſy*, and ſome other of his Friends, were now become neceſſary to be preſſed, and therefore was ſo wary, as to quote *Catholick Authors* to juſtifie all that he alledged, the Controverſie being upon matter of Fact. which need no other proof on his ſide, than the Authority he cited, and which in truth is not capable of any other Anſwer, but that he hath alledged ſomewhat that is not true. But that he ſays plainly he will not examine, for he *obſerves in the Doctor's Book a world of quotations out of Authors he never ſaw, nor intends to ſee, containing many diſmal Stories, and many ridiculous paſſages of things done or ſaid by ſeveral Catholicks in former, and ſome in later times.* He ſays, *If he had a mind to examin and ſay ſomething in anſwer to them, an impoſſibility of finding out thoſe Authors muſt have been his excuſe; but he hath a better excuſe than that, for if the Doctor would have lent him thoſe Books*

*out*

*out of his Library, he ſhould have thanked him for his civility, but ſhould have refuſed to make uſe of his offer; for to what purpoſe would it have been to turn over a heap of Books to find out quotations in which neither the Church or himſelf is concerned? Not concerned,* he ſays, *though they had been Opinions or actions even of Popes themſelves; it is to him all one whether his allegations be true or falſe,* &c. *pag.* 172. which is one of the moſt haughty reſolutions and declarations for a man who doth in the next Page call for an applauſe for having ſo clearly overthrown his Adverſary, that hath been heard of; all thoſe quotations are the *teſtimonies* of *Catholick Writers,* which prove ſomewhat that M^r *Creſſy* denies or contradicts, ſomewhat that he and his Friends have confidently affirmed; and by doing ſo, have obliged him to produce that evidence, the truth whereof he will not vouchſafe to examine, becauſe it is all one to him, whether the allegations be true or falſe. An admirable Anſwer! He thinks it very reaſonable to magnifie his Religion upon *Viſions,* and *Apparitions,* and *Miracles,* but cares not for *quotations* out of *Catholick Authors* of *diſmal ſtories,* and *many ridiculous paſſages* of things ſaid and done by *Catholicks,* which are therefore cited

to

to prove the frequent and common *deluſi-ons* in thoſe *Viſions*, and *Apparitions*, and *Miracles*, it's all one to him, whether theſe allegations be true or falſe. That is very ſtrange, if he ſhould ſay that in all times the *Popes* have conſtantly been the Protectors of all vertue and chaſtity; can any anſwer be more pertinent, than the teſtimony of all the *Catholick Writers* of that time, that after a world of other impieties committed by him, a *Gentleman of Rome* found *Pope John the Twelfth* in bed with his wife, and killed him? Can it be all one to him whether this allegation be true or falſe? Is it poſſible that he is not concerned in the opinion and actions of *Popes*, whoſe perſons he declares as a point of *Catholick Religion* to be neceſſarily believed, to be the *Conſervators* of the *purity of Religion*, and the *Determiners* of any *Hereſie* that ſhall ariſe or ſtart up; and he hath ſtill that comfort, that he is aſſured, *That never Pope yet how wicked ſoever did bring any Hereſie into the Church*; now is not he concerned (though I cannot blame him for not daring to peruſe or examine the Records of ſuch deviations) when he is put in mind of *Pope Liberius*, who though he did not bring *Arrianiſm* into the Church, did ſupport and maintain it, when he

found it there, and being *Pope*, became *Arrian*, which may perſwade a man to believe that our Saviour did not depute him as his Deputy to determine Controverſies in Faith. Theſe and much other vexations of this kind he preſerves himſelf from by his firm reſolution not to examine any of the Doctors quotations; but whether he be ſo abſolutely unconcerned in them, whether they be true or falſe, ſhall be left to his own Party to judge.

Nothing will concern Mr. *Creſſy unleſs the Doctor will undertake to demonſtrate that it is unlawful, or but conſiderably dangerous to be a Member of a Church where any perſons do or have lived, who have been obnoxious to errors, or guilty of ill actions*; and in this he hath wiſely provided for his own eaſe, for he is ſure the Doctor will not undertake to make any ſuch demonſtration, and yet it may be it is one of the beſt arguments by which he hath gained moſt of the Proſelytes he hath made. There is great difference, as hath been ſaid before, between *remaining in a Church*, where many errors are received and practiſed, and ill actions are committed, and *leaving* and *renouncing a Church* upon pretence of ſome errors in it, to run into another Church which

which hath the ſame, or greater errors. But the difference is yet greater between *errors in a Church*, and *errors of a Church*, errors and vices committed, and practiſed *in a Church*, and errors and vices committed and practiſed *by a Church*, ſuch as the Church it ſelf knows to be errors, and many men believe the *Church of Rome* guilty of many of thoſe. I will not mention the common objection of the *worſhipping of Images*, which the Church carefully diſclaims, and takes it very ill that *any Catholick* ſhould be thought *ſo brutiſh* as to *worſhip an Image* in *wood* or *ſtone*, and yet the ſufficient evidence of that *brutality* prevailed with ſome *Emperours* and *General Councils* utterly to ſuppreſs them, and take them out of all Churches; and very pious and learned *Catholicks* have ſince, and ſtill do very heartily wiſh that they were aboliſhed for the ſcandal it brings upon the Church: For let that declare what it will, nothing is *more notorious*, than that more than the common people do *literally* and *really* pay *adoration* to the *very Image*; nor are they without reaſon to perſwade them that there is a peculiar vertue in it; for why ſhould the *Saint* be more propitious in one place than another, if the addreſs were only to the *Saint*, and not ſome advantage

in the *Image it ſelf?* Why ſhould ſo many *more Miracles* be done by *our Lady* in one place than another, inſomuch as there is no *Catholick Province* but hath *diſtinct Images* of her, which receives more *remarkable viſits* than others, and works more *wonderful effects?* Who can read the life of S. *Bernard*, and find him with that fervour and vehemence in his devotion before a *Crucifix*, that the *Image bowed it ſelf*, and with both the arms *imbraced him*, and then returned to the ſtiffneſs of its poſture? This is teſtified in the moſt authentick account the Church hath of *his life*; but there are too many particulars in the *lives of the Saints* to charge the Church with believing, and therefore it may be wondered at that they are ſo much countenanced. But the inſtance I would inſiſt upon, is our *Ladies Houſe at Lauretta*, which is alledged to have remained ſtill at *Nazareth*, till after the year *twelve hundred*, (time enough to have reduced the greateſt Palaces into duſt) but that after that time (ſome *Catholick Writers* name the year when it begun its *journey*) it was taken by *Angels*, the *very houſe* in which ſhe lived, and had received the *ſalutation* from the *Angel*, and carried to a *Mountain in Dalmatia*, and at three ſtages more, whereof one

one was a *Wood* belonging to a Widow named *Lauretta*, many years reſt intervening, it was brought to, and left in the place where it *now ſtands*, and where it is covered with the moſt *rich* and very *beautiful Church*, which for the good Widows ſake, in whoſe Wood it reſted ſome years, is called *Lauretta*, and where *her Image* and *her houſe* receives *viſits*, and very *rich Preſents* from all parts where the *Catholick Religion* is profeſſed, for the reception and entertainment whereof a good *Town* is built, ſeveral *Religious houſes*, *Pilgrimages* made thither from far and near, and hereby that people may without going ſo far as *Nazareth* ſee the houſe of our *Ladies abode*; the Church in Plate and Jewels is richer than any other in the World; not to ſpeak of the incredible number of *Miracles* which have been wrought there ſince the miraculous coming of that Cottage thither. I dare not ask Mr. *Creſſy* whether he doth believe this wonderful voyage or progreſs, becauſe I dare not ſay he doth not, ſince he hath brought his reaſon and his judgment into ſuch a marvellous captivity; but I would preſume to ask whether the Church, as it can be contracted into that denomination, (for if the *Pope* be enough the Church to declare Hereſies,

and determine Controverſies which are yet undetermined, methinks he ſhould be Church enough to anſwer queſtions, and in this particular he is more concerned, for being a Soveraign temporal Prince in his own Dominions, as well as the Supreme Prelate, he is in ſome degree anſwerable for the diſcretion and the good manners, as well as the Religion and the Faith of his Subjects:) May we ask whether it may be preſumed that he and his *Conſiſtory*, with which he conſults in matters of importance, that he doth believe this Miracle, or may it be preſumed he doth not? To ſay he doth believe it, is to accuſe him of ſuch an impotency of underſtanding, as the moſt *illiterate Frier* is hardly guilty of, as to imagine that a thing ſo *monſtrous in nature*, and ſo *impertinent* as to any *pious* or *prudent effect*, can be true. To ſay that God can do as much, is an anſwer that may as well ſupport the moſt *notorious fiction* that is in *Ovid*'s *Metamorphoſis*; and it may be as well replied, that God if he had done it, would have provided ſome ſuch *Witneſſes* in the way, as ſhould have made it manifeſt that he had done it, whereas they who have been at ſo prodigious a charge in beautifying and inriching that *little manſion*, have not yet

yet been able to purchaſe *one Record* of ſo long a voyage, but ſatisfie themſelves that they who take the pains to come thither, do eaſily believe it, whereas more go thither to ſee thoſe who do pretend to believe it, than to ſee *the Relique* that draws men thither.

I never ſpoke with any *Roman Catholick* who knew ſo much of the ſtory as I have here mentioned (for moſt that have been there, or have heard of the ſtories of it, have heard no more than that *our Ladies own Houſe* is there, and for ought they know *Nazareth* may be within three miles of it) who hath pretended to believe it, but confeſſed he was not bound to it, it was not of *Divine Faith*, it might be of *humane* and *Hiſtorical faith*. I ask him whether he believes it as much as he doth that *Julius Cæſar* was *Emperor of Rome?* That he cannot ſay neither. In a word, *moſt Catholicks* laugh at it, as much as I do, and many of them are as angry at it; ſo that I ſuppoſe it may become us to conclude, that the *Pope* doth not believe it to be *true*, or rather that he knows it to be a *fiction*; and if that be ſo, with what conſcience and ſincerity can he ſuffer, or indeed permit ſuch a *Pageantry* to be acted in his Territories to the

deluſion of ſo many millions of Chriſtians, and to the ſcandal and *opprobrium* of Religion, in expoſing the dignity of the *Mother of our Lord* to ſo much deriſion, only for his own benefit and advantage; for it's no ſmall revenue that accrews to the *Pope*'s *Exchequer* by the viſitation and adoration of that *Manſion of our Lady*. Many come to *Rome* in a year for no other reaſon than that they may worſhip *our Lady at Lauretta*, and many go thither immediately without going to *Rome*, as lately a great *Eccleſiaſtical Prince* did, and returned without ſo much as ſeeing the *Pope*, after he had for the cure of his *Hypochondriack indiſpoſition* liberally preſented *our Lady* with as many Jewels as are worth above *five thouſand pounds Sterling*, which ſhe could not but receive very graciouſly, yet his infirmity hath increaſed ever ſince, though it may be his Preſent hath much added to the devotion of the place; for the ſight of the richneſs of the *Copes* and *plate*, and other *Utenſils* is a great part of the buſineſs of the *Viſitants*: Though it was a very *pertinent ſcoff* upon the occaſion that was uſed by a *Legate in France*, who was afterwards *Pope* himſelf, when he paſſed in State through that Kingdom, and found all paſſages thronged with people, who upon

upon their knees implored and expected his *benediction*; he repeated it often, with the usual Ceremony of making the *sign of the Cross*, with these reiterated words, *Si Vulgus vult decipi, decipiatur*; however I say, it might be a proper *Benediction* for such occasion in the high-way, yet to induce men to so *solemn Pilgrimages*, and to the performance of so *solemn acts* of *devotion*, there ought to be some such *solid* and *substantial foundation* of it, as may be a support to *real piety*, which can hardly be imagined in this case; and I cannot tell whether it were not rather to be wished that the *Pope*, and *Cardinals*, and *Prelates* of the *Roman Court*, did at the expence of their reputation really believe all that *Machine*, than suffer it to be shewed without their own believing it at the expence of their *sanctity*, at least of their *ingenuity*. Nor could it seem strange to any man, if an honest man of a good understanding, who hath not been moped in his education with such discourses, and hath in the pursuit of his own satisfaction fallen into some doubts of things practised in his own, shall, if he had no other exception to it, refuse to cast himself into the arms of such a Church that seems to believe, or without believing to countenance such an imposture,

or

or any other thing contrary to *common ſenſe*, and repugnant to all *motions of Piety.*

Mr. *Creſſy* will not part with the Doctor without kindly putting him in mind of his Souls health, and that being a genuine *Engliſh Proteſtant he will find an Excommunication denounced, ipſo facto, againſt all ſuch as ſhall (in the manner there expreſſed) openly oppoſe any thing contained in the Nine and thirty Articles, in the Book of Common-Prayer, and of Ordinations of Biſhops and Prieſts, &c. which Excommunication* (he ſays) *is there declared to remain in force, till the Offender repent of his wicked error, which he ought to revoke*; Having told him this, he wiſhes him to *reflect upon his Book called Irenicum*, long ſince publiſhed by him, and *comparing it with the Conſtitutions of the Church, ratified with an Excommunication*, and thereupon to *ask his conſcience whether he hath not incurred that Excommunication, ſince his guilt having bin publick and notorious, no repentance, no retractation appears, &c.* He foreſees that himſelf (who hath ſo often ſubſcribed to thoſe Conſtitutions, and ſo often taken thoſe Oaths which accompany them) will be thought liable to that Excommunication, having

having ſo apparently renounced all the obligations, and ſhewed no other repentance than in a conſtant reviling and malice towards the Church in which he received his Baptiſm, and therefore to clear himſelf from reproach, he declares that the Doctor cannot doubt of the validity or legality of that Excommunication, he for his part may, ſo the Doctor is to look only to himſelf; But if Mr. *Creſſy* had not been in great haſte, as it cannot be denied that he hath uſed great expedition in his concluſion, he might have thought himſelf obliged for the more full conviction of the Doctor, to have alledged thoſe particulars in his *Irenicum*, which have involved him in *that Excommunication*, and then that that Book was publiſhed by him after he had ſubſcribed to the *Thirty nine Articles, &c.* neither of which he hath done, nor I believe will ever be able to do; I confeſs I have not the *Irenicum* now in my reach, and therefore muſt only reſort to Mr. *Creſſy* himſelf for a vindication, and methinks he contributes very fairly to it in a teſtimony he gives him (*pag.* 100.) without any purpoſe of good will towards him, where he ſays, *It cannot be denied, but that the Doctor did not, during the late calamities, joyn in the clamor for deſtroying the Church, he was no root,*

*and*

*and branch enemy, but on the contrary generously undertook their defence, and with great boldneſs told his then Maſters* (in his Irenicum) *that though Epiſcopal Government, and Ordinations, as likewiſe Deans and Chapters (which anciently were the Biſhops Councils) were not neceſſary, nor perhaps convenient as matters then ſtood, yet neither was their utter deſtruction, they might if the ſtate pleaſed be retained without ſin*; in all which he believes he hath laid an indelible reproach upon the Doctor, but I muſt tell him, that he hath therein given a larger Teſtimony of the Doctor's courage, and affection to the Church, than all his revilings will be able to deface; For a *young Scholar* who had then no obligation to the Church by Oaths or Subſcriptions, and knew little of the conſtitution of the *Church of England*, to tell his Maſters (as he juſtly calls them) who had newly *Murthered their King*, and perſwaded the People to believe that *Biſhops* were therefore ſuppreſſed becauſe they were *Anti-chriſtian*, that they might ſtill be retained without ſin, was ſuch a flat contradiction to the Doctrine they would have the People be taught, that he ſhewed more courage in ſaying ſo, than all the *Engliſh Catholick Clergie* ever expreſſed, who owed as much Allegiance

to

to the King, or would be thought to owe as much, as any of his other Subjects, yet never wrote one line, or publiſhed one Opinion againſt whatſoever the Rebels ſaid, or did; He might well ſay that *Epiſcopal Government, and Ordination were not neceſſary as matters then ſtood*, in a Government whoſe foundation was laid in the moſt *precious blood* of the *King*, and the moſt *horrid Sacriledge*, and *Murthers* that were ever perpetrated by Chriſtians, and when no *honeſt man* would, or could be made a *Biſhop*; But it is too much countenance to Mr. *Creſſy*'s unwarranted calumnies to take pains to abſolve the Doctor from his aſperſions, who ſtands an object of *reverence* and *eſteem*, with all men who have *either* for the *Church*.

However ſuch is Mr. *Creſſy*'s modeſty, that for the excellent performance of his task, he *deſires no other Judges but the Prelates of the Doctor's own Church*, which could have been no excuſe for me to interpoſe my *poor opinion* in the matter; but when he ſo frankly calls upon any *indifferent Reader to judge between them two, whether with better ſucceſs he hath defended the cauſe of the Church of* England *againſt the Church of* Rome, *or he* (Mr. *Creſſy*) *the cauſe*

*cauſe of the Doctors own Church againſt himſelf*, I may hope that I may be looked upon as one of thoſe indifferent Readers who is called upon or authorized by him to ſpeak my opinion in the matter, and upon that ſuppoſition I do aſſure him upon the reputation of an *old Friend*, that he hath very much hurt his own Church, in his very paſſionate, and uncomely way of defending her, and in ſeeming to look upon ſome very *Excentrick Lives* in the eſtimation of moſt learned Catholicks, as *eſſential parts* of their Religion, and to make ſuch *Miracles*, and *Dreams*, and *Apparitions*, the very *Foundations* of the *Romiſh Faith*, which the moſt credulous in the Church do but believe are poſſible to be true; and the wiſeſt, and moſt learned think never to have been: and laſtly in undertaking to anſwer a Book, which upon his own, or his Aſſociates clamor was neceſſarily to be full of citations of *Catholick Authors*, and *Teſtimonies*, contrary to what he averred, and without applying any anſwer to them, to declare *that he will not examine them, nor cares whether they are true or falſe.* So that his whole Book conſiſts in nothing elſe (beſides the petulant, and inſolent language) but finding fault with the method of the Doctor's arguing, and his making uſe of

*new*,

*new*, and *other Principles*, than have heretofore been insisted upon in arguments of this kind, and leaves all the material parts of the Book unanswered, which possibly may make his Superiours believe that he hath not performed the task they imposed upon him very laudably; For the Doctor having solidly discharged all that can be expected from him, he needs no such private, and obscure testimony as mine, which can do him no good, but he hath the acknowledgment of the *King* himself, and the *Church*, whose *worthy Champion* he deserves to be esteemed, and it is like he performs the work the better, because Mr. *Cressy*, and so many of his Associates are so much offended, and do so bitterly inveigh against *his Principles*, and all for the *novelty of them*; that is, he says somewhat that hath not been said before, and which they are not provided to answer, which is rather an Argument that all disputing is to little purpose, and that it is time to give it over, because neither Party is reformed, than that what he says is easie to be answered; there will be every day *new Principles*, *new Arguments* to inform, and convince, and convert those who obstinately persist in *old Errours*; They who are but moderately versed

ſed in the Controverſies about the *Subſtantial points* in difference between the *Proteſtants* (I mean which are common with all Proteſtants) and the *Church of Rome*, cannot but find that the *Romiſh Champions* have quite *ſhifted the Scene* in all their Arguments upon the moſt *material matters*, and have found *new Mediums* to ſupport their cauſe; They are viſibly weary (all but the *Jeſuits*) of inſiſting upon the *Popes Infallibility*, you ſcarce meet with an Argument from it in any Book that is Printed, nor can you engage them in it upon diſcourſe; They are with great difficulty drawn into the matter of *Tranſubſtantiation*, but preſently ſhelter themſelves under the ſhadow of their Church, and if they cannot avoid enlarging upon it, they neither uſe Argument, or anſwer that ever *Bellarmine* relied upon, being not ſatisfied with much he ſaid in that point, or *Purgatory*, or ſome *other matters* which he hath handled more at large; inſomuch that it hath been obſerved theſe many years, that *Bellarmine's Controverſies* are ſo gathered up, that they are not eaſie to be procured amongſt the *greateſt Book-ſellers*, and if they are ever reprinted, they will paſs a *ſevere expurgation*. In theſe varieties, and lawful changes of the

the method, and order of Diſputation amongſt learned men, which cannot but be adminiſtred by the often-ſaying and repeating the ſame things, which are often evinced by a *new Medium*, after it hath been long unmoveable by *an old*, why ſhould it only be unlawful, or incongruous in the Doctor, or any other Writer in defence of the *Church of England* to introduce *new Principles*, if they will better contribute to the maintenance of *old truths*, and which, it is plain, doth ſtagger them, and forces them to fall upon the Perſon, and decline the matter? yet I am contented for the ending all Diſputes which are full of obſtinacy, and uncharitableneſs, to concur in the reference, and how ill ſoever Mr *Creſſy* and I have agreed from the beginning of his Book hitherto, I am intirely of his mind in the matter, and very words of his Concluſion, *That there is a horrible depravation in the minds, eſpecially of Eccleſiaſticks, which depravation can now only be cured by the Wiſdom and Power of the Civil Magiſtrate*, and to his wiſdom and ſeverity I leave it.

I have now waited upon Mr *Creſſy* to the end of his Book, and I think

 have

have not left any Clauſe in it of any importance, unanſwered; and before I conclude, I ſhall obſerve Mr *Creſſy*'s own method in giving him ſome Counſel, and Advice, without taking much notice of his Poſtſcript, in which there is little addition of new matter, but from the ſame temper of ſpirit ſome variety of bitterneſs, with ſome new very ill words; He wiſhes that *if the Doctor thinks not himſelf obliged in Conſcience by breaking all Rules of piety and humanity to do all manner of deſpight to his Catholick Fellow-Subjects, he would hereafter pleaſe to abſtain from reviling, and blaſpheming God's Saints, or traducing the moſt Divine exerciſes of contemplative Souls more perfectly practiſed only in Heaven*; Alas! the Doctor wiſhes and deſires that all the *Engliſh Roman Catholicks*, againſt whoſe corrupt Opinions he hath with much *ſtrength of reaſon*, and very *little paſſion*, writ very weightily, but never againſt their Perſons, would be his *Fellow-Subjects*, give that evidence, and ſecurity of, and for their fidelity, as their *Fellow-Subjects* do; That they would diſclaim all kind of *Subjection* to any *other Sovereign*, and which till they do (and which the *Catholick Religion* cannot hinder them from doing) they cannot

reckon

reckon themſelves, nor be accounted by others, his *Fellow-Subjects*; And I do heartily wiſh (not without ſome apprehenſion) that Mr *Creſſy* hath not by breaking all Rules of Modeſty and Diſcretion, brought more prejudice upon the Perſons of his *Fellow-Catholicks*, than all the Doctor's want of humanity hath done; It was a little too ſoon to awaken all the *Proteſtants of England*, that they might diſcern in what an ill condition they muſt be in, if that *Catholick Spirit* that diſcovers it ſelf unwarily in him, and others of his Fraternity, ſhould have any prevalence, or much countenance in the State. To his *blaſpheming, and reviling God's Saints* ſo abſurdly charged upon him, enough hath been ſaid before, nor is there evidence to induce the moſt charitable man to believe that all thoſe are *God's Saints*, which ſtand in Mr. *Creſſy's Kalendar of Saints*, and it was very unadviſedly done that only one ſingle line was not expunged, if there was no more that gave the occaſion of mentioning *Saints*, and *Miracles*, and *Enthuſiaſms*, which extorted from the Doctor all thoſe Animadverſions, which put the other into ſo much rage and fury, that for the ſupport of that one only line, he hath

writ this whole Book, that in every line is full of nothing but *Miracles*, and *Saints*, and *Divine exercise of contemplative Souls*, which, by his favour, is as *new a Principle* to defend the *Romish Religion* by, as any the Doctor hath introduced against it, and surely contains more of that kind of Learning, than all the Books of pure, and solid Controversie that have been written since *Luther* began his Separation, as if he had a mind to put the *verity* of the *Lives of the Saints* in issue, and to be strictly examined, from which affectation I suppose his Superiours will divert him, that *they* and *their Miracles* may be left to their own repose: And for his most *Divine exercise of contemplative Souls, more perfectly practised on* [redacted] *Heaven*, which is another *new Principle*, and which, and the like, must unavoidably be examined by *new Methods*, and *Argumentations*, it would be much better to leave those *obscure contemplations* to the Persons who delight in them, and find relief by them, which we may charitably hope is better understood by them, than comprehended by us; but if they will not keep their *Cypher* privately to themselves for their mutual correspondence and conversation, but will

will constitute a *new language* in *old works*, for the information, and amazement of other men, and will be then offended, and shortly after condemn them for being without the effects, which pious Souls naturally produce; they should not take it ill, if men who patiently hear what they say, do in truth believe that they themselves are without any *clear Notions*, and can draw *no sence* out of that *mist of words* in which it is concealed. *Mental Prayer* (which they would fain make their imaginations understood by) is a faculty every devout man comprehends, it signifying no more than performing that *in thought*, which is otherwise done *in speech*, and thoughts are as plain, and easie to be understood as words can, and whoever cannot express plainly and clearly to another man whatever he thinks, rather *dreams* than *thinks*; but because the very *noise of words* do very often, at least with some men, *disturb*, or *interrupt*, or *divert the thoughts*, they do pray very allowably, and effectually, and it may be more powerfully, who apply themselves to God, by fixing their *silent thoughts* upon *God*, and upon what they desire of Him, without using any words at all, and this is *mental Prayer*, which probably may keep

the mind more, and longer bent towards God, than the pronunciation of words will enable or ſuffer it to be; and yet I doubt it muſt have *frequent intermiſſion*, and *relaxation*, and *contemplation* may hold its vigour longer upon *other Arguments* than in the exertiſe of *Prayer*.

Men are not to be blamed, and it may be leſs in our Country, which hath and doth ſtill ſuffer by men and women too of *diſturbed fancies*, who pretend to *Revelations* and *Illuminations*, and ſuch *Enthuſiaſms*, not only to introduce many *extravagant Opinions* in *Religion*, but to warrant and juſtifie *unquiet* and *ſeditious actions* in the *State*, from ſome *light within*, which they inſiſt upon in large diſcourſes of words huddled together, the meaning whereof other men cannot compreliend, and therefore when they meet with this Spirit revived again in the Writings of ſome *modern Catholicks* within the ſpace of nine and twenty or thirty Years, which had lain quiet, or much quieter for four or five hundred years, and ſcarce a mention of them in the common Catholick Writers of thoſe times, it cannot be wondred at, that men are not willing to give any countenance

nance to those *infusions* which have so often been discovered to be mere *delusions*, or that many who have read all *Mother Teresa*'s *Visions* and *Ecstasies*, and accidentally meet with some *well-exercised Quakers*, are apt to think their style very like, because they comprehend the sence of both alike; and as it is some Argument against the difficulty of a Book, that it is translated into any other Language, than that in which it is writ; so when it is translated into very many Languages, and understood by none, or by very few who are not suspected for ignorance in the Language, it is a great discouragement to *the Reader*, if it be no reproach upon *the work*, and I believe and hope that it is a Fate *Sancta Sophia* will not undergo, by being translated into as many Languages as *Mother Teresa* hath been. But it may be that the Objection which Mr. *Cressy* unwarily says, keeps women from being admitted for witnesses of Miracles in the Canonization of Saints (in which he finds he was grosly deceived) may be a good qualification of them for the receiving and applying extraordinary Illuminations and Revelations. *Naturally* (he says *pag.* 68.) *imagination is stronger in them than judgment, and whatsoever is esteemed by them to*

*be pious, is easily concluded by them to be true*; and I must confess I have found more *Nuns* and *Religious Persons* who seem perfectly to understand that *Dialect*, than any *other Catholicks* with whom I have conversed. I confess I am so unwilling to think lightly, or speak pleasantly of any expedient that may possibly in other men advance devotion, that I am most unwillingly drawn again into the discourse of it, since I now find by casting my eye upon a little Treatise written by a Friend of Mr *Cressy*'s, or by *himself*, to illustrate that Subject, that I am totally incapable of understanding it; for though Mr *Cressy* confesses that *many persons even in the Catholick Church have been seduced by the Devil and their own pride, to pretend to lights received from God, which were either the effects of a distempered fancy, or suggestions of the Devil*, which his friend likewise acknowledges, and seems prepared to give advice how the one shall be discovered and distinguished from the other, in which I would have been very glad to be instructed, but am utterly disappointed by the first conditions that he establishes towards the discovery, which is, *That the persons who pretend to Visions and Illuminations must necessarily be Roman Catholicks*, because he lays it a ground

ground indiſputable, that *all pretences and appearances of that kind in any perſons of a different Faith, are infallibly Diabolical*; which is ſo full a contradiction to the right of another ſort of Enthuſiaſts, who to many men ſeem to make their claim with *as much reaſon*, and think that every inſtance that is urged out of the Scripture by this *new Author* of all the *Infuſions*, and *Viſions*, and *Illuminations*, and *Revelations* from the Creation to the end of the Revelation, may be as well applied to *their juſtification*; as for that of the *Roman Catholicks*, I am reſolved to be no farther engaged in the Argument, but for ever take my leave of it.

I am confident the Doctor is ſo willing to gratifie Mr *Creſſy*, that he will deny him nothing that is reaſonable; but it is not a juſt requeſt, when himſelf hath declared in his Book that he will not examine one quotation which the Doctor hath with notable induſtry and punctuality ſet down to prove all he hath averred; and that it concerns not him whether they be true or falſe; he now requeſts him in his Poſtſcript, that *he will not hereafter abuſe the world by fathering on the Church the Exotick Opinions of particular School-men*, (it was his

his part to have shewed what School-men, and what Opinions the Church hath rejected) *and by representing the Churches Doctrines lamely, falsely, and dishonestly*, which he says, is *his enormous faultiness committed in his last Book through every one of the Points mentioned by him, which*, he says, *may be visible to all heedful Readers*; truly the more shame for him, that would not have that advantage against him, when he was without any other, but he says, *irrefragable proofs are making ready of this, if the Searchers would be quiet*, and let the Printers work; but it is an even lay the want of that discovery will be always laid upon the *Searchers*, though they cannot prevent the coming out of any thing else they have a mind to publish. And it may seem strange after his Confession in his Book, that all is required in and by the *Church of England*, is comprehended in the *Articles*, and *Canons*, and *Book of Common-Prayer* well known, and published; he would have it thought in his Postscript that they know not where to find Doctrines, for no other Doctrines we defend, and he shall do well to declare by what authority the *Catholicks of England* conform themselves to the *Council of Trent*, that hath never been received in *that Kingdom*,

*Kingdom*, as it hath not been in ſome *Catholick Countries*, and therefore is not obligatory there; nor muſt he think he anſwers this Queſtion, by ſaying that all Catholick Countries have received all that is of the *Eſſence of Religion*, and reject only ſome *Canons* which are *indifferent*; for if any thing remains indifferent after the determination of the Council, and may therefore be rejected, it is manifeſt that the Juriſdiction is not in the Council, though confirmed by the *Pope*, but in that Power that rejects it, and judges of the indifferences. For his invitation of the Doctor to a Chriſtening, that a Colledge in *Cambridge* may have another name given to it, than it is now called by S^t *Bennet*, or *Corpus Chriſti Colledge*, the wit of it is enough anſwered, when taken notice of.

The laſt Paragraph of his *Poſtſcript* is a pure piece of *Oratory*, and may be in imitation of no worſe an *Orator* than *Ceſar* himſelf, who when he had tryed all fair and foul means, threats, and promiſes to draw *Cicero* to his Party, and found it was impoſſible to engage him to be active againſt *Pompey*, he only conſidered how to make him *Neutral*, to ſit ſtill without doing any thing in the Quarrel, and writ

to

to him, *Neque tutius, neque honestius reperies, quidquam quàm ab omni contentione abesse.* So Mr. *Cressy* after he hath heaped more ill words upon the Doctor, and applied more reproachful Epithets to his grave and learned person, and style, than hath been gathered together in so small a Volume within these nine and twenty years; he concludes his Postscript with *desiring him to consider that Almighty God commands us to love Peace and Truth,* and then gravely informs him how they ought always to go together, and lest his too civil address to him should more work upon him, than would become an Adversary; he quickens him for the better application of his Text, by telling him, that *since he hath demolished all Tribunals in God's Church which might peaceably end Controversies, and hath endeavoured as much as in him lay to banish peace eternally from among Christians, it was expected from him that he should give some testimony to the World, that he is at least a Seeker and Promoter of Truth*; and so proceeds very Rhetorically to perswade him that he doth not himself believe any thing that he says to others, because he is too reasonable a man, and of too great abilities to think that *such a Book as his last can convert any Catholick, who cannot read without*

Zach. 8. 19.

*out trembling at the blaſphemy of it, and without a horrible averſion from one, who would make their Church and their Faith odious.* Indeed I believe they will ſuffer very few of their Proſelytes to read that or any other of his Books, which may open their eyes, or inform them of the darkneſs they are in. If Mr *Creſſy*'s word may be taken, as no doubt it will, he will tell them of *blaſphemies* that may make them *tremble*, though he hath not in his whole Anſwer named one; but if a man will not (that is, cannot) give credit to all the Stories which are told of St *Bennet* and St *Francis*, he is ſtreight a *Blaſphemer of God's Saints*, as he who will not ſubmit to the authority of the *Biſhop of Rome, demoliſhes all Tribunals in God's Church, which might peaceably end Controverſies, and endeavours to baniſh peace eternally from amongſt Chriſtians*, whereas it is only *that Tribunal* that hinders and obſtructs the *peace*, which, but for *that Judicatory*, would be generally embraced.

The counſel I would now give to Mr *Creſſy* will conſiſt in two kinds, the firſt with reference to *himſelf* purely, the ſecond with reference to the *cauſe*: If he thinks fit any more to write againſt the

*Church*

*Church of England*, which I do not diſſwade him from, that he will ſtate truly and clearly the difference between it and the *Church of Rome*, which he hath never yet done. I adviſe him to remember that he hath been a *Member* and *Son* of the *Church of England*, cheriſhed and educated in her, during the moſt vigorous part of his Age, and that he owes to that education all the learning he hath; I will charitably believe that he ſaw, or thought he ſaw good reaſon to withdraw himſelf from *her Communion*, and that he is ſatisfied in his conſcience, with his preſent ſtate of *ſeparation*; let it be ſo; why ſhould that hinder him from living fairly and civilly towards her? It is an ungenerous thing to fall from *ſtreight embraces* to *publick revilings*. Men of honour after they have contracted friendſhips with each other for a long time, and afterwards find cauſe from ſome mutation in manners, and upon diſcovery of infirmities with which they can no longer comply, to live at a greater diſtance towards each other, to repoſe leſs confidence than they uſed to do, and by degrees to grow Strangers; they yet retain ſuch a *decent behaviour*, that Standers-by can ſcarce diſcover any alteration of affections in them; they are never heard

to

to ſpeak ill, to traduce, or diſgrace one another, and believe that it is a Debt and Duty due to their former friendſhip never to undervalue each others parts, or to bring the honour of either into queſtion; common prudence, and good breeding prevents thoſe exceſſes; and methinks in *Religion* the ſame temper ſhould have a greater influence, and Mr *Creſſy* ſhould for his own ſake allow ſome beauty to have been in the Church that did ſo long detain him, and not deſire to render her ſo ugly and deformed, as takes away any excuſe from any Body for ſtaying ſo long in her Company. This I expected from his *natural genius*, and from the *converſation he frequented*, where bitterneſs of words was never allowable towards men whoſe Opinions were very different; and if any new illumination hath perſwaded him that ſuch urbanity is not conſiſtent with the zeal that Religious Diſcourſes ſhould be warmed with, he ſhould ſuſpect it for deluſion. He hath an excellent example given him, by a *Catholick learned* and *Reverend Biſhop*, the preſent *Biſhop* and *Prince of Condun*, who treats an Enemy more inferiour to him, and more liable to reproach, than the *Church of England* can be imagined to be to Mr. *Creſſy*, with ſuch

condeſcenſion

condeſcenſion and humanity, as if they ſtood upon the ſame level with him. And no queſtion *thoſe ſtrokes* make a deeper impreſſion upon all ingenuous men, than *louder blows*, and are with more difficulty repelled. Whereas Mr. *Creſſy*, like a rude and bluſtering Wind, diſturbs all ſorts of men who ſtand near him, offends and provokes all *Claſſes* of men with his unneceſſary choler. What can the *King* think to ſee his *Laws* and *Government* ſo vilified by his ſcornful expreſſions, to hear his *Royal Anceſtor*, whoſe Obſequies were kept and obſerved at *Noſtre Dame in Paris* with the higheſt Solemnity by the firſt great King *France* ever had, in ſpight of the *Pope*'s *Excommunication*, called a *Tyrant* by one of his own *Subjects*? What can all the *Proteſtant Nobility* and *Prelates of England* think to ſee the *Eccleſiaſtical* and *Civil Laws* of the *Church* and *State* deſpiſed and trampled upon by a man who could not live an hour in that Air but by the *King's mercy*? What muſt all the peaceable and well-affected *Catholicks of England* think, who have enjoyed ſo long tranquillity by the King's Grace and favour, to find the Calm they were in interrupted by the boiſterous and unskilful noiſe of one of their *own Preachers*, and to

hear

hear and ſee a jealouſie kindled of their loyalty and good meaning, by the impetuous breath of a *Religious man*, that if it be not allayed by their prudence, may devour and deſtroy their chief and moſt beautiful habitations. Mr. *Creſſy* therefore ſhall do well and wiſely henceforward to demean himſelf with more temper and civility towards the Church, and all the members of it, of whoſe clemency and gentleneſs he may yet ſtand in need; and if his *paſſion* will not ſuffer him to live as a *Friend*, let his *diſcretion* prevail with him to live [redacted] a *Neighbour*, at leaſt like an *old acquaintance*, as long as he thinks it convenient to enjoy the benefit of their quarters.

The advice that I give Mr. *Creſſy*, with reference to the *matter* is, That he will contract the Controverſie into what concerns the *Church of England* ſolely, and to ſay all he can againſt the *Articles* and *Polity* thereof, and not to make any *ſallies* againſt *Presbyterians*, *Independents*, *Anabaptiſts*, or other *Sectaries*, who declare as great animoſity againſt the *Church of England*, as that of *Rome* hath always, and therefore are more like to agree together. And the firſt queſtion that is pro-

per and pertinent to be declared, and which determination will go very far towards the reconciling all inferiour particulars is;

I. Whether a *National Church* hath power, with the *approbation* and *Authority* of the *Soveraign*, to remove any errors or inconveniences which have been practiſed in that Church, either by an *Original corruption*, or by *degenerating* from what might at firſt be innocent, into *ſuperſtition* or *ſcandal*; and whether the *long reception* and *continuance* of what is *erroneous* or *miſchievous*, can reſtrain the *Soveraign power* from reforming it, when he finds it neceſſary, in the ſame peaceable order and method, as he provides Laws in other caſes for the *well Government* of his *Kingdom*?

II. Whether whatſoever is not of the *Eſſence of Chriſtian Religion* inſtituted by *our Saviour* himſelf, or declared or adviſed to be practiſed by *the Apoſtles*, may not lawfully be looked upon as *Religion of State*, in that it may be altered, or improved, or aboliſhed by the *Soveraign power* for the better advancement of thoſe ends which are eſſential, and which no power

on

on Earth can make alteration in? And whether *Gods promiſe* to his *Church* be not to be depended upon in every *National Church*, where learning and piety flouriſhes, that it ſhall not fall into enormous error, whereby Chriſtianity ſhall receive prejudice, and be not more like to advance and propagate devotion in that Church and Nation, than any *Foreign power* whatſoever?

III. Whether the *Biſhop of Rome* hath any *Authority* given by God in the Dominion, and over the Subjects of *other Princes*, and what Authority and power it is, and what obedience and ſubjection it is, which the *Engliſh Catholicks* conceive themſelves bound to pay to him by the obligation of their Religion? It being abſolutely neceſſary for the *perſonal ſecurity* of *Kings* and *Princes*, and for the *peace* and *quiet of Kingdoms*, that it may be clearly made manifeſt, what the *Authority* and *Power*, that a *Foreign Prince* doth challenge in an *other Princes Dominions* contrary to and above the *Laws of the Land*, and *what obedience* it is that ſubjects may pay to ſuch a *Foreign Prince* without the *privity*, and contrary to the *command* of his *own Soveraign*, nor can any general anſwer be ſa-

tisfactory in this point. They who conceive the *Pope* hath a *Temporal* and *Spiritual power* in *England*, must explain what the full intent of that power is; that the *King* may discern whether he hath enough of either as to preserve himself and the peace of the Kingdom; and they who insist upon his having a *spiritual power*, as most of the most *moderate Catholicks* do, without imagining that it can in the least lessen their affection and loyalty to the King, which they do really intend to preserve inviolable, must as clearly explain and define what they understand that *spiritual* to be, which may otherwise be extended as far as the former intend the *temporal* and *spiritual* shall extend; nor in truth can they be secure of their own innocence, of which they think themselves in possession, until they fully know from those who intangle them with distinctions, what that *spiritual power* is, and what *submission* they are bound to pay to it, which seeming to be some obligation upon their Conscience, it is fit they may be sure it cannot involve them in actions contrary to their duties, which they can hardly be secure of, and less satisfie others, till they absolutely disclaim any power to be in him at all with reference to *England*, as they will upon a full

full enquiry discover, that he hath no other in any *Catholick Kingdom*, but what is granted to him by the *Soveraign power*, and the *municipal Laws* of the *Kingdom*, which makes it differ so much in all the *Catholick Nations of Europe*, and to be little or nothing out of it.

IV. Whether *Catholick Subjects* in *England* are not bound to give as *good security* to the King for their fidelity, and peaceable behaviour, as all his *other subjects* do, and without which they cannot wonder that they may be made *subject* to such *Laws*, and *restraints*, as may disable them from being *dangerous*, when they profess to owe obedience to a *foreign Prince*, who doth as much profess not to be a friend to their Country, and will not declare what that obedience is?

V. Whether his *Majesty* may not *justly*, and ought not *prudently* to require the *same*, or *as full satisfaction* and *security* for their *allegiance*, as *Catholick Subjects* give for their fidelity to *Catholick Kings*; if so, how can the *English Catholicks* under *pretence of Religion* refuse to declare, that it is in no *Earthly power* to absolve them from their fidelity

to the King, when no *French Roman Catholick* dares refuse the same, it being a *Catholick resolution* in *France*, and renewed upon the occasion of a seditious Book by a Declaration of the *Sorbonne* concerning the *Kings Independency*, in the Year 1663. *Quòd subditi fidem, & obedientiam Regi Christianissimo ita debent, ut ab iis nullo prætextu dispensari possint*; and whether any *Catholick* in *France*, or *Spain*, can refuse to profess that he doth not believe that the *Pope* can depose the King, if the King thinks to require it?

VI. Whether since the *Pope* so lately caused his *Majestie's Catholick Subjects in Ireland* to rebel, and when out of the Conscience of their sin they submitted to the King, and subscribed, and swore to the observation of the Articles agreed upon; The *Pope absolved them* from the performance of their *Oaths*, and took upon himself to be their *General* in the Person of his *Nuntio*, and assumed the exercise of the *Regal power* both at *Land* and *Sea*, and imprisoned those *Catholicks*, and threatned to take their Lives who had promoted the peace, and desired to return to the *King's Subjection*; And when

when ſince the Kings *happy Reſtoration*, the *Nobility*, and *Catholick Clergie of Ireland*, thought it neceſſary to preſent ſome Teſtimony of their *future Allegiance* to the King, in which they declared that the *Pope* had no power to *diſpence* with their fidelity to his Majeſty, or to *abſolve* them from any *Oaths* they ſhould take to that purpoſe, which Declaration was atteſted, and ſubſcribed by many of the principal *Catholick Nobility*, and others of the *beſt quality*, and *intereſt*, as likewiſe by ſome of their *Titular Catholick Biſhops*, and many of their *Secular*, and *Regular Clergie*; But complaint, and notice hereof being ſent to *Rome*, the *Pope* was ſo offended at it, that he cauſed his *Nuncio* in *Flanders* to command ſome of the Clergy who had ſubſcribed that Paper to attend him, and threatned to excommunicate them, and *Cardinal Barbarine* at the ſame time, writ a Letter to the *Biſhops*, and *Clergie of Ireland*, in which he ſignified how much the *Pope* was diſpleaſed that ſuch a ſubſcription, and declaration had been made, and commanded them to diſcountenance, and ſuppreſs the ſame, and take care that it ſhould proceed no farther, and the *Cardinal* added, *That they ſhould remember*

*what they well knew, that the Kingdom remained ſtill under Excommunication?*

This being the caſe, it cannot but be very neceſſary that his Majeſty ſhould know what opinion his *Catholick Subjects* have of this *Foreign power*, which will obſerve no limits, but of his own preſcription, and will concern all *Roman Engliſh Subjects* to explain their ſence of it, that they may not be thought to deſire only the protection of thoſe Laws, which gives them equal title to whatever all *other Subjects* enjoy, and to be willing to be diſpenſed with for performance of all thoſe *obligations* which other Subjects are under; and in conſideration whereof the other benefits are granted to them.

VII. Whether the *Engliſh Catholick Subjects* are not bound in Conſcience to ſubmit to the *Laws of the Land*, in all things which are not againſt the *Laws of God*, and *who* is to be *judge* whether they are againſt the *Law of God* or no, and if Men are forbid to keep Company, or to have converſation with diſſolute, and prophane Perſons, how they can juſtifie the living in continual company with, and in conſtant

conſtant profeſſion of friendſhip to thoſe who they conceive, and believe to be out of a poſſibility of Salvation, and for which (if in truth they do believe it) the ſaying, they may believe as well as hope that they will repent and become Catholick before they dye, when whatever they may hope, they do not in truth believe that they will ever change their Religion, ſo that it is more reaſonable to believe from the learning, reaſon and judgment of many *Catholicks*, that they do not believe it, whatever they are obliged to ſay, or rather whatever others ſay to them, and whether *Proteſtants* who do think that the *Papiſts* do really believe they muſt be damned, are not very excuſable, if they avoid, and decline any commerce, or converſation with them, even to the abſtaining from buying or ſelling with them, or from entertaining any *Servant of that Religion*, ſince it cannot reaſonably be preſumed that a *Servant* can love a *Maſter*, which it is his duty to do, who he doth believe will *infallibly be damned?*

VIII. How Mr. *Creſſy*, and the reſt who have received *Orders* in *the Church of England*, can juſtifie, or excuſe their being

being *re-ordained* after they change their *Relation*, ſince ſo many *Councils* have declared againſt it, and no one for it, and ſince the *ſucceſſion of Biſhops* is as plainly manifeſt in *one Church* as in *the other*, and in truth may be more doubted upon their own grounds in the *Roman*, from the *number* of *Schiſms*, and the *continuance* of them, in which ſo many *excommunicated Perſons* have been conſecrated *Biſhops*, and they again ordained *Prieſts* under the ſame condemnation, which may be ſuppoſed to have made a great confuſion, by many Mens having conferred *Orders*, who (by their Rules, I ſay) were *Laymen* themſelves; However, what difference can there be aſſigned, why ſuch of the *Greek Church* who come to them, are not *re-ordained*, but thoſe of the *Church of England* are compelled to be?

IX. Whether St. *Peter* exerciſed any juriſdiction, or aſſumed any ſuperiority over the reſt of the Apoſtles, during the *Seven Years* he remained at *Antioch*, as he ought to have done, if the *Supremacy* was annexed to his *Perſon*, or in the *Four and twenty Years* he reigned in *Rome*, and whether the contrary be not manifeſt by St. *Paul's Epiſtles* to the *Galathians*, not ſo much

much by the Conteſt that was between *him*, and St. *Peter* about *Circumciſion* even at *Antioch*, in St. *Peter*'s own *Dioceſs*, where St. *Paul withſtood him to his face, becauſe he was to be blamed*, which is poorly anſwered by thoſe who ſay, it was in the warmth of diſputation, when all men contradict each other, without diſtinction of quality or degree; But I ſay I do not urge the equality ſo much by that *contradiction* (though it be not anſwered) as by the *matter*, *occaſion*, and *ſubſtance* of that *Epiſtle*, which ſeems to be written principally upon that ſubject: St. *Paul* had converted that People, the *Galathians* from *Paganiſm*, to the *Faith of Chriſt*, and he was no ſooner gone from them to another place, but ſome other Chriſtians (for there was no attempt to reduce again to *Paganiſm*) were inclined to amuſe with Scruples, that they were not throughly informed of the whole Faith that was neceſſary, nor by one who had ever ſeen our Saviour, and ſo was not like to be himſelf informed as well as they, eſpecially when St. *Peter* preached contrary to what the other taught, ſo that the weight of what was objected by thoſe, whoever they were, was the incompetency of the Perſon who had taught

taught them, in compariſon of the other, and particularly of St. *Peter*; So that St. *Paul* could not at this time have been ignorant of that *Supremacy*, if there had been any, *this Epiſtle* being written above *Seventeen Years* after his *converſion*, nor could he have avoided the mentioning of it upon this argument, if he had known it, eſpecially ſince he writ that Letter from *Rome*, where *Peter* at the ſame time was, nor could he more clearly have confuted that Opinion than he hath done, except he had believed St. *Peter* himſelf to have affected it, which he had no reaſon to do, ſince he knew who they were who had infuſed thoſe ſuggeſtions; He gives them a ſhort accompt of his own *Apoſtleſhip*, and how he had ſpent his time ſince, of his firſt Journey to *Jeruſalem*, yet that he went not thither till *three Years* after his *converſion*, and till after he performed many acts of his *Apoſtleſhip*, in which he received no direction from any; Of his *Second Journey* afterwards to *Jeruſalem* in which he takes care that they might not think that he had *any Superiour* there, *To whom we gave place by ſubjection, no not for an hour*; He proceeds then in the ſame jealouſie to make a compariſon with St. *Peter*; *He that wrought effectually in Peter*,

*ter, to the Apoſtleſhip of the Circumciſion, the ſame was mighty in me towards the Gentiles*; *effectually* in *Peter*, *mighty* in *Paul*, a word of an equal energy: and leſt all this might be looked upon as ſpeaking *behind his back*, after he had mentioned the reſpect he had received from the other *Apoſtles*, from *James*, and *Cephas*, and *John*, he tells them, that when *Peter* came to him, *he withſtood him to the face becauſe he was to be blamed*, and the manner of his expoſtulation with him ſeems very rough, as with a man that ſtood upon the *ſame level* with him, not as with the *ſole Vicar of Chriſt*; *If thou being a Jew liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?* Whoſoever ſeriouſly reflects upon the tampering that had been with the *Galathians* to leſſen their confidence in *Paul*, and the gradations by which he endeavoured to reconfirm them in the ſame faith he had formerly taught them, cannot but believe that the *Apoſtles* had therein a purpoſe to root out any ſuch Opinion of *priority* out of their hearts, eſpecially when in no other place after this there appears the leaſt mention of,

or

or appeal to St. *Peter*, in the many errours and miſ-interpretations of the words and actions of our *Saviour*, and of them in the Life of the *Apoſtles*, from whence many troubles, and great diſorders ſprung and grew up amongſt Chriſtians of that Age.

He ſhall do well to conſider, whether it be probable that St. *Peter* himſelf, or any of his Succeſſors did pretend a Precedency, or Superiority over Saint *John* the *Evangeliſt*, who lived *Twenty Years* after Saint *Peter*, and to let us know when the *firſt Pope* diſcovered his *Supremacy* over other *Biſhops*, and then we know well enough how it was introduced in *Temporalities*.

If Mr. *Creſſy* and the reſt of the *enemies* of the *Church of England*, who will not allow any members of the ſame to have any hope, without deſerting their Mother, of a place in *Heaven*, and hardly admit them to be in their wits upon *Earth*, would enter upon the diſquiſition of theſe particulars, which are warily declined in all their Writings, or very perfunctorily handled, the *foundation*, *doctrine* and *diſcipline* of that Church, would be in a ſhort time utterly

terly overthrown and demoliſhed, or worthily vindicated and ſupported in the judgment of moſt learned and diſcerning men; and there can be but two reaſons why they ſhould decline this method, which they ſhould the rather imbrace, becauſe all other have proved ineffectual, and in near two hundred years, the *appeal to Fathers* and *Councils*, or *Scripture* it ſelf, hath not reconciled many perſons in any one controverted particular, but thoſe two reaſons, ſo unwarrantable that they will never be owned, will never ſuffer them to admit the method, and purſue it cloſely. The firſt is, that if they ſhould proceed in this ingenuous and ſubſtantial way, they would be cut off from thoſe common places in which they are only verſed, and by which they are ſupplied to urge all things which have been thought heretofore material to that matter, and to reply to what is ſaid of courſe, but eſpecially they will find themſelves reſtrained from that multitude of ill words in which they ſo much delight, of calling thoſe they do not love, and whoſe arguments they cannot anſwer, *Hereticks*, who are condemned already to *Hell-fire*, and from asking the old ſtale queſtion, that hath been as often anſwered as asked,

*Where*

*Where was your Church before* Luther, and from their ſo often vain excurſions upon the voluptuouſneſs of *Henry the Eighth*, whom they would fain perſwade the World to be the *Founder* of the *Church of England*, and all the *Reformation* to have been deviſed by *him*. Whereas if they would ſeriouſly ſtudy theſe material points, *the firſt* whereof would go very far towards the facilitating the reſolution upon *the reſt*, they might eaſily diſcern, that no *member* of the *Church of England*, by their own rules can be comprehended within any of their decrees for an *Heretick*; which ſerves their turn only as an angry word to throw at any mans head, whom they deſire to make odious to all *Roman Catholicks*; and they would be as eaſily convinced, that we never had any thing to do with *Luther*; that in all thoſe quarrels and wars, which were either occaſioned by him, or accompanied his doctrine, there was not a man of the *Engliſh Nation* that was ever engaged, and that it was long after *his time*, and not at all by *his model* that the *Church of England* without one Sword drawn, and in as peaceable and grave a manner, as ever that Nation hath concurred in the making of any of thoſe excellent Laws, which diſtinguiſhes them

them from all the Subjects of the World, in the happiness they enjoy, did reject those superstitions and inconveniences, which they could not sooner free themselves from with those circumstances of Justice and Peace, and the retaining whereof would have been more for the benefit and advantage of the *Court of Rome*, than for the *Church of England*, or the *good* of that *Kingdom*; and as such alterations cannot be supposed to be made with so *universal a consent*, but that many of all conditions adhered still to the exercise of *their Religion*, with all the circumstances which they had been before accustomed unto, and for which no Body suffered in many Years, nor till by their treasonable acts and conspiracies they appeared dangerous to the State: For *King Henry the Eighth* he had some Personal Contests with *Clement the Seventh*, who was then *Pope*, from whom he received such *personal indignities*, as in the Opinion of most of the Princes of that Age, who had all out-grown the *wardship* of the *Pope*, he could not but resent and vindicate himself from; nor did he do it any other way, than his most glorious *Catholick Predecessors* had always done upon far less injuries or provocations, as *Edward the First* and *Edward the Third*, and

others whoſe Religion was never ſuſpected, often reſtrained him from exerciſing any Authority or Juriſdiction in *England*, to which they well knew he had no other *authority* or *right*, but what the *Crown* had granted him, and forbid any of their Subjects to repair to *Rome*, or to receive any *Orders* from thence, which was upon the matter all that *Henry the Eighth* did, and was no more than *Lewis the Twelfth* of *France* had done very few years before, but was ſo far from being enclined or favouring to any *reformation* or *alteration* in *Religion*, that he proceeded as long as he lived with the utmoſt ſeverity againſt all who were but ſuſpected to be averſe from the *Catholick Religion*, and cauſed many of them to be burned as *Hereticks* very few days before, having made new Laws for the diſcovery of them ſtricter than had been ever before. And there is no reaſon to believe that he did not dye as much a *Catholick* as he was when he writ againſt *Luther*; nor did any *Catholick Prince* forbear to enter into the ſtricteſt alliance with him, notwithſtanding the *Popes Bulls* of *Excommunication*, *Deprivation*, and *Interdiction*; nor was there one *Maſs* the leſs ſaid for it in *England*; and after his death *his Obſequies* were with all poſſible ſolemnity

ty obſerved (as hath been ſaid before) in *Paris* at *Noſtre Dame*, by *Francis the Firſt*, notwithſtanding all thoſe *Bulls* from *Rome*, in all which nothing can be more obſervable, than that the great Emperor *Charles the Fifth*, who had threatned and compelled that weak humorous *Pope* into all thoſe acts of folly and preſumption againſt the King, had no ſooner made him commit that inſolence, but himſelf entred into a ſtraiter *friendſhip* and *confederacy* with the *Excommunicated King*, than had ever before been between them.

The other reaſon why they will very unwillingly expoſe their intereſt to this manner of Debate is, That it would *divide their Party*, which if they were ſolicitous only for truth, would not prevail with them. Other *Catholick Kingdoms* and *Nations* which differ from one another, as well in the *profeſſion* as the *exerciſe* of the *Roman Religion*, as the *French* hold a *Council* to be above the *Pope*, and the *Spaniards* the *Pope* to be above a *Council*, and many other Particulars; when they come to know that the *Crown* and *Church of England* have eſtabliſhed only amongſt themſelves ſuch an exerciſe of *Chriſtian Religion*, that in all the ſubſtantial and eſſential

Points is the ſame which they profeſs, without cenſuring them, or what they find fit to do in *their Countries*, and have only made *ſuch alterations* as by the *Conſtitution* of that *Kingdom* they may lawfully do, and which they find more agreeable to the *manners of the Nation*, and for the *peace* and *happineſs of the people*. They will not think themſelves concerned in the *policy* of *other Kingdoms*, nor the *Popes Authority* ſo much of the *Eſſence* of *Catholick Religion*, that they are bound to ſupport all *his pretences* which are different in all thoſe Countries which are moſt devoted to him, and therefore cannot flow from any *determination* of our Saviour, which would have made it *the ſame* in *all places*; beſides they too well know, that in all the Particulars propoſed, the *Catholick Doctors* are not of *one mind*, who are now kept united to them by not knowing the *Conſtitution* of the *Church of England*, nor that the *Roman Catholicks* in that Kingdom refuſe to give that *ſecurity* for their *Duty* to the *King*, and for their *peaceable* and *good behaviour*, as all other their *Fellow-Subjects* cheerfully give, and as are required of all by the *Laws* of the *Kingdom*; and if they would perform that common Duty, it is very probable that their appearing no more

more danger to threaten the State, from them, than from other men, thoſe Laws which the iniquity of *their Forefathers* brought upon them by their *conſpiracies* and *treaſons*, may be *ſuſpended* towards their *innocent Children*, until ſuch time as their *peaceable demeanour*, and *good carriage* ſhall make it appear juſt to be *aboliſhed*. This expedient for the reaſons aforeſaid, will be obſtructed by the *Religious* and *Regular Clergy*, who have ſo abſolute a *dependence* upon the *Pope*, that they are in truth *Subjects* to no *other Prince*: and probably ſome few of the *Secular Clergy* may concur with them, though *more of them*, if they can diſcern any ſecurity to themſelves in *diſclaiming* the *Popes Authority*, which few of them look upon, as of the *Eſſence* of their *Religion*, and have in their hearts as well as in their profeſſions as ſincere purpoſes towards the King and his People. However, I know not why all the *Lay-Catholicks* of his *Majeſties Dominions* ſhould bind up *their intereſt*, with thoſe who have *different obligations* from them, nor how they can excuſe themſelves from not throughly examining every one of the particular Heads propoſed, by which they will receive this benefit and information, that they will clearly diſcern what is *neceſſary*

*ceſſary* for them to *retain* and *inſiſt upon*, without which in their conſcience (as thus informed) they cannot continue *Members* of the *Catholick Church*, and what is ſo much of the *policy of the State*, that is warrantable or unwarrantable, only as it is eſtabliſhed by the *Sovereign Authority*, and by this means they will know how to give unto *Cæſar* that which is *Cæſar*'s, and to render unto *God* that which belongs unto *God*; the juſt diſtribution whereof is of an equal concernment to all *Chriſtians*, being equally enjoined by our *Saviour Chriſt*.

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THE END.

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